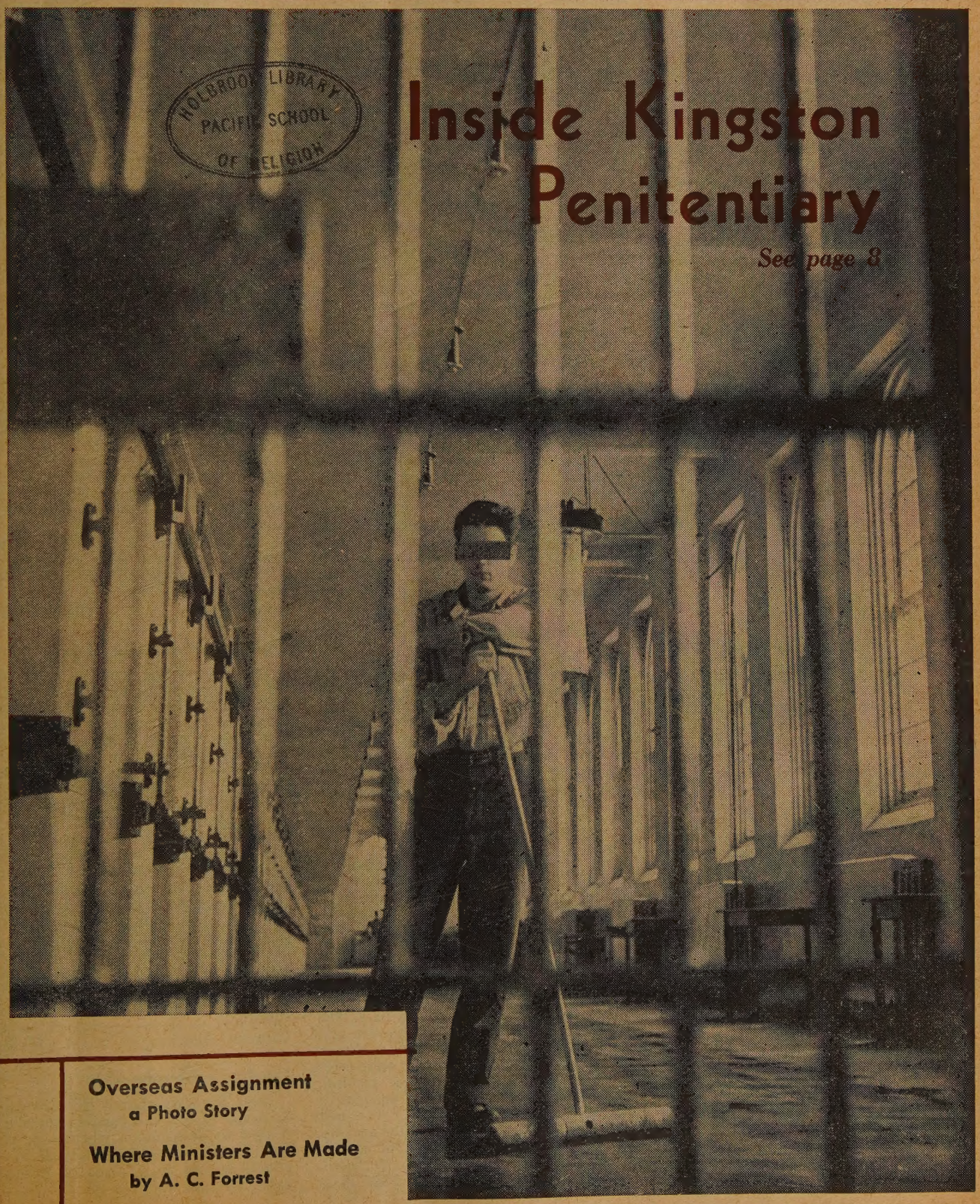
THE UNITED CHURCH

JUNE 15, 1958

OBSERVER



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Inside Kingston Penitentiary

See page 8

Overseas Assignment
a Photo Story

Where Ministers Are Made
by A. C. Forrest

Letters

Politics and Preachers

Dear Sir: Re your article "Preachers in Politics" . . . a preacher should not avoid politics as many do, but his attitude should be based on moral and ethical values rather than on adherence to one party or another, unless in fact some party may be found to have all the virtues on its side.

Most of the world's ills accrue from personal and national selfishness and the preacher's particular field is to turn persons and nations to higher purposes. More power to him.

Victoria, B.C. F. J. Knudsen.

Another Foundation

Dear Sir: Reading **The Observer** I discovered an article entitled "Foundation for Students" and was quite surprised to learn that although Belleville Presbytery was mentioned as having a Foundation, Simcoe Presbytery had been omitted. It appears that the executive of our Foundation has been lax in not informing you that another one is already in existence in Simcoe Presbytery and as a member of this Foundation I have been asked by the executive to bring this information to readers of **The Observer.**

In December, 1957, a small group of laymen from Simcoe Presbytery Laymen's Council who had previously volunteered for this work organized Simcoe Presbytery Laymen's Foundation for Full Time Church Workers whose aim is to recruit and financially assist any man or woman desiring to enter into full time church work.

It didn't take long after the Foundation was formed for the Membership and Finance Committee to be asked to become active. We have at the present time one man whom we are assisting financially and hope as we progress to have many more.

On behalf of Simcoe Presbytery Laymen's Foundation,
R. R., Alliston. D. D. Phelps,
Membership and Finance Committee.

Plain, Simple Words

Dear Sir: Noted a rather mild diatribe anent "theological illiteracy" in the pews. I've been an occupant of that position since early age, on the receiving end of plenty ponderous presentations, verbatim recitals from carefully prepared essays (pronounced "sermons"), a large percentage of which are multisyllable concoctions that are a strong inducement toward unintentional inattention, even to somnolence. . . Reverend Sir, ministers have been trained, authorized and dedicated to touch, teach, lead, interpret those mysteries which are super-human and beyond our comprehension. Yet you cannot touch or teach or lead me, unless I, a common average uneducated hearer, can get a clear understanding of your meaning. "He opened His mouth and taught them, saying . . .", we find none of those ecclesiastical complexities, ontological profundities or controversial syntheses, just plain simple words.

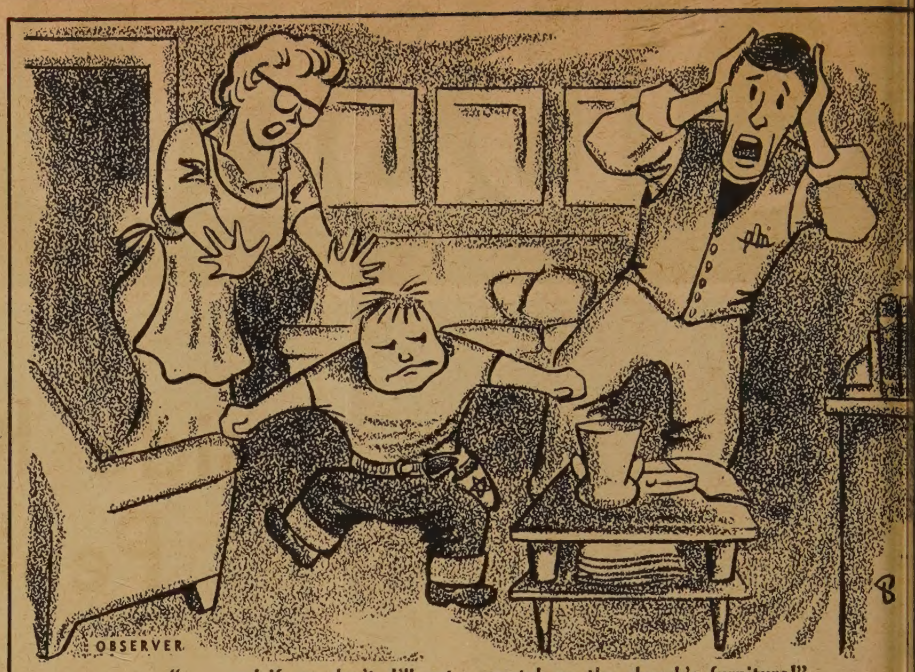
Toronto, Ont. Bert Richards.

Those Rural Churches

Dear Sir: Three cheers for Douglas Berry and "The Old Weatherbeaten Church"!

Your observation is that "there is help." Indeed there is, but I would suggest to our rural friends that they do not count too much upon it, lest they be disappointed. These who were once the first are now the last, and will continue so, until from among the rural areas themselves there comes the initiative to develop a new rural church policy, divorced from that of the "horse and buggy" era, whereby several adjacent communities, forgetting their ancient rivalries and childish sentiment, can scrap their old broken-down churches and manses, and build an adequate centrally located church and manse, on a consolidated basis, that "they all may be one" . . . many ministers would be made available to our great expanding church throughout Canada, instead of crowding each other's doorsteps in the type of structure pictured by Mr. Berry.

South River, Ont. Allan Dixon.



". . . and if you don't, I'll put a scratch on the church's furniture!"

Graham's Results

Dear Sir: . . . I find J. A. Davidson gives Mr. Graham a reasonably fair crack of the whip, but like many others fails to mention the result of the evangelist's endeavours, namely, the winning of souls to Christ. . . To be quite frank, it is hard to find other than fundamentalists who have a zeal for going out to win souls for Christ. . .

Windsor, Ont. Barry Salmer.

The CCF Record

Dear Sir: Judging by **The Observer** of May 1st, the CCF appears to be taking credit for a lot of improvements in the living standards of Canadians. . . Fortunately our welfare state measures have not yet reached the point of paralysing the free market-economy. But a serious attempt was made to bring this about in Saskatchewan in the early days of the Socialist Government there.

When the CCF gained power in Saskatchewan they launched a comprehensive plan to replace private enterprise by Government organizations. Nineteen industries were taken over or established. Most of the resulting Crown Corporations have been abandoned. Five lost large sums of money. The Fish Board was wound up in 1949 after accumulating operating deficits of $364,300.00. The shoe factory was closed down after "going into the red" to the extent of $82,700.00. The CCF Government put into the tann $306,800.00 of public funds; of this amo $265,000.00 has been lost. None of Crown Corporations organized by the C Government of Saskatchewan has ever p interest on the money loaned. This meant an added burden to the Saskatchew taxpayer. After this series of grim Socia failures the CCF Government in Sask chewan abandoned its attempt to displ private enterprise and is now zealo encouraging business and industry un private control. . .

The temptation to compromise with lectivism or statism must be resisted if Christian heritage is to be protected evolved.

Toronto, Ont. Gladstone Murr

Unwarranted Suggestions

Dear Sir: While agreeing with you t the U.N. should be the instrument thro which the nations work to achieve disar ment and the cessation of nuclear weap tests, may I point to some suggestions make which I consider unwarranted.

You suggest that trust of Russ intentions is "sentimentalism" and advo prudence, which to you is time, money energy spent on conventional defence. Y say we should not be frightened by thought of nuclear war. Is this the statem of an uninformed person or have you survivors of Hiroshima, victims of a n relatively harmless A bomb, and found th unafraid? You begin your article, your p of departure being the two opposing id of "Western Freedom" and "Soviet Agg sion." Would it not be well to define th terms and discover whether or not freed and aggression are exclusive to eit camp? . . .

Granum, Alta. M. R. Su

Confused Membership

Dear Sir: Our church recently conduc a survey of our non-resident members w a view to determining whether or not t would care to affiliate themselves with church nearer their place of residence, remain on our non-resident membership r

was amazing to find the number who been accepted by other congregations out first having obtained Certificates of nsfer from our church, with the result their names were being carried on two ch rolls. In one instance we found a on the Session of his new church while, e same time, he was on our membership . . . **The Manual** is most specific as to church membership should be handled should be followed.

th Bay, Ont. R. M. Gregor.

E Observer Scores

ear Sir: I started subscribing to **The erver** some fourteen years ago, and for y years read it as a duty. I did glean ul information as a result of my deter-ation and I am sure this self-imposed ipline has not been without value.

nce recent changes of our church maga- I read it both with enjoyment and it. A church paper is of little value ss it is widely read. . . The dissemination church news is being achieved by your hod of presentation. The added features n convinced are of value, including the sional touch of humour.

am very appreciative of the splendid ribution you are making to our corporate

ntreal. C. M. Doxsey.

e World Enslaved

ear Sir: Dr. H. Joules, Superintendent he Central Middlesex Hospital, London, land, published the following statement ntly:

"The so-called free world has become slaved by nicotine in a way that no opulation has ever known slavery to a rug before."

the last few months many Health rds and Medical Societies have issued nings of the serious effect on the human em of the regular use of cigarettes . . . o ministers and leaders realize that they undermining their whole work when smoke? Do they realize the anxiety strain they are causing to the parents oung people?

ntreal. Concerned.

lp Appreciated

Dear Sir: I want to express my appreci-n to all those ministers who so very lly helped me in my S.T.M. study by pleting the questionnaire concerning ning for church membership. Of 300 out 224 were returned, many of which e accompanied by personal letters and ful suggestions. My sincere gratitude to the ministers concerned.

lins, Ohio. Rev. Wm. E. Gilmer.

awans Like Observer

Dear Sir: Our Adult Study Group in inion United Church, Ottawa, wish to gratulate you on the excellence of your er. . . The fearless presentation of facts, as those of the changing missionary ure; the discussion of subjects often o, (the Virgin Birth, etc.); the exposure weaknesses within the church and many er items encourage people to think and search for a new reassessment of values for a greater maturity and outlook. **The erver** also provides materials for various es of Christian thinking within our rch—from the extreme traditionalists on one hand to those who seek the truth the present changing age. And that, it ns to us, is what a church paper should The traditionalists keep us steady and vent too violent changes. The forward thinkers ensure progress and the readjustments which history shows us are always taking place even within the Christian church. . . The increased circulation of **The Observer** is evidence that more and more people are reading it and finding in it a real source of leadership.

Ottawa. Nellie V. Burgess.

Why Take Offence?

Dear Sir: . . . Of course, tastes differ, but I can't for the life of me see why anybody should take offence at your cartoons. Often at our Session meetings, a fellow-elder or I will ask, "Did you see the cartoon in the latest **Observer**?" and a quiet chuckle will go round the room as different members recall some occurrence to which the cartoon fits very neatly.

Edmundston, N.B. F. G. Lawson.

Sunday School Decline

Dear Sir: A. B. Wright suggests that the decline in Sunday School attendance would be halted if religious education in the public schools were stopped.

In two communities of my experience, Ontario and Alberta, where Religious Education has been conducted in the public school, Sunday School attendance has increased. However, regardless of the effect on Sunday School attendance, religious education in the public schools can be effective Christian teaching. If the minister teaches he can reach many boys and girls, in the modern consolidated rural schools, who come from neighbourhoods where there is often no religious education. If the ministers in a community share the task it is a practical effort in denominational co-operation. For the teacher in the public school there is an excellent course authorized for use entitled "Teachers' Guide to Religion." A study of statistics shows that declining Sunday School attendance is in the ages following public school.

Rockyford, Alta. Wesley Hutton.

Those Fashion Shows

Dear Sir: It was a joy to read Mrs. Shilton's column. It seems like a desecration to have a fashion parade on the day of Christ's resurrection.

Am sorry that a certain class of people can hardly have a social gathering without having an exhibit of fashions. Women can be neatly, and even attractively dressed, without being arrayed in the latest styles.

Cobourg, Ont. Mrs. J. D. Medcof.

Another Vital Point

Dear Sir: Congratulations on yours re Northern Universities. Well put, but you have missed a vital point: that when students are near their homes they can go back and give leadership in home church and community.

Toronto. M. Keffer.

Meaningful Service

Dear Sir: . . . When our baby was a year old, we requested a dedication service and our minister graciously complied. It was most significant for us, and we believe, for the whole congregation. Could not such a service be made available generally in our church for those parents who might also find it more meaningful than infant baptism?

Galt, Ont. Russell and Beth Tousaw.

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Devotions By PETER GORDON WHITE

The Love of God

THE more one thinks of it, the more it seems that the love of God is poured out on us as members of a family. The Church as "The Household of Faith" is a powerful idea.

The family is a very familiar example of how people are dependent on one another. Here is the baby. All sorts of possibilities are wrapped up in this little bundle. But will the possibilities come to anything? That will depend on whether or not this little one, without speech, without strength, without the ability to live alone for more than a few hours, is well cared for. It will depend, in the final analysis on whether this child is raised in the loving arms of loving people, father, mother, brothers and sisters.

If he is loved, this baby has it in him to grow up into a happy, lovable, and loving person.

If he is not loved, chances are this baby will grow up into the kind of person who is more often angry than at peace, more often frightened than calm and courageous. Chances are he'll be a deformed person.

Time and again, in Biblical evidence, we see how God bestows his love to people through people. And those who know love, show love.

A few years ago someone kept records on ninety-one infants in a foundling home. *Time* Magazine reported some of the results. All of the children had plenty of good food, clothing, light, air, toys, and competent care. That last condition sounds pretty good, "competent care," but app ently it wasn't enough.

Each of these children lacked one ind pensable thing, the care of a mother. Ea nurse in the institution had ten childr Each infant had the equivalent of one-ten of a mother. It was just not enough.

According to the record, thirty per ce of the motherless foundlings died in th first year. Twenty-one of the children w later classified as badly disturbed perso

The remainder of the children w placed in foster homes, and so the rec of their progress was not available in su detail. But the evidence seems to be co clusive enough. Without love, the mean of the word "life" changes. It change great deal from what the New Testam means when, speaking of the Lord Je Christ, it says, "In him was life, and life was the light of men. . . To all w received him, who believed in his nam he gave power to become children of Go who were born, not of blood nor of will of the flesh nor of the will of m but of God."

We Have Known Thy Love

"WE also are men, of like nature with you, and bring you good news, that you should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them." (Paul and Barnabas, speaking to the people of Lystra, as recorded in Acts 14: 8-18.)

Eternal Ruler of the winds and waves, in the arching sky above the rich earth, and in the life that lives and moves around us, we have known thy greatness.

But we know that thou art more than we can touch and see and feel. In the love of persons for one another, we have known thy love. In the words men speak, we have heard thy word. But we know our words and loves are imperfect shadows of thine own.

Through the stillness and the storm of our own hearts, we hear the voice that spoke for our salvation in Christ our Lord.

In answer to that call, we offer thee our praise, that seeing thee in everything, and everything in thee, we may live our days without fear, through the same Jesus Christ our Lord. Amen.

—*Reid Isaac*

It's For You

HERE'S a clipping that might find worthy resting place between pages of the family Bible. It is a comm by two Christian scholars, G. Ernest Wri and Reginald H. Fuller. Both have don great deal of work, studying the Bi teaching it to others. They say:

Christianity has always held that Bible is a very special book unlike any ot in the world. It is the most important all books because in it, and in it alone, true God has made himself known to m with clarity. The world is full of sac literatures and it is full of gods. But the vast confusion the one source that be relied upon for the truth is the Bi There we are told about the events wh brought the Church into being, and purpose for its being. There we encoun the answer to the meaning of our own li and of the history in which we live. Th the frightening gulf between our we ignorant, and mortal lives and the infin of power and space in our universe is rea bridged. There we discover our duty defi and our God revealed.

Here are suggested readings, a minutes a day with your Bible, during next two weeks:

June 15. Pleas for Mercy.....Psalm 51: 1
June 16. A Special Vow.....Numbers 6:
June 17. Dedicated to God.....Judges 13: 2-7
June 18. A Hidden Secret.....Judges 16:
June 19. The Secret Revealed.....Judges 16: 1
June 20. Life in the Spirit.....Romans 8: 1
June 21. "Shun Youthful Passions" .....2 Timothy 2: 1
June 22. Holy Conduct.....1 Peter 1: 1
June 23. Hannah's Sorrow .....1 Samuel 1:
June 24. Taking Sorrow to God...1 Samuel 1: 9
June 25. "Lent to the Lord".....1 Samuel 1: 1
June 26. Hannah's Song .....1 Samuel 2:
June 27. Contempt for the Lord..1 Samuel 2: 1
June 28. A Voice in the Night.....1 Samuel 3:
June 29. The Armor of God.... Ephesians 6: 1
June 30. "The Lord Commanded Us" .....Deuteronomy 6: 2

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It's Camp Time
A PHOTOSTORY

Prayers for the Dead?
A SYMPOSIUM

Observations

THE REV. BARRY COOKE who wrote this issue's cover story on conditions in Kingston Penitentiary says he will never forget his first visit to THE OBSERVER office. It was a sunny day last August just before he left for post-graduate studies at Boston University. Over the water half a mile south of The Publishing House, Air Force fliers were practising their aerobatics for the Toronto Exhibition. As we watched, the squadron leader screamed down low, then headed straight up into the blue yonder. At the top the jet stalled, and fell silently, fluttering like a leaf into the Bay. Two men were killed.

WHILE STUDYING AT BOSTON Mr. Cooke, who was ordained a year ago, got sent to Kingston Penitentiary by THE OBSERVER. He was treated with great courtesy and allowed to gather material for his three part article. Since then he has been appointed Assistant to the Chaplain at Leeds Prison and is off to pursue his studies in England now. He has a deep conviction that the Christian Church can do a lot to help Canada find a better treatment for those who are convicted for breaking the laws.

* * * * *

● THEY HAD AN INTERESTING 107th Anniversary in Central United, Sault Ste. Marie, recently. The Rev. Roy Jordison, who has been serving a scattered rural charge since ordination, recently volunteered with his wife for mission work. They were accepted and appointed to Trinidad. Central knew about this and asked Roy to preach. Then they "adopted" the Jordisons, and at their anniversary service "designated" them for their new work. The Rev. E. L. Bishop says it was one of the highest highlights of the Church's 107 years, and Central is proud to have a missionary representing them in a special way in Christ's work abroad.

* * * * *

● IN TRINIDAD the progress which has been reflected in recent political developments is being reflected, too, in the life of the churches, we learned recently while sitting in on some Overseas Mission meetings. Congregations with which Canadian missionaries have been working have increased their givings so much the past year or two that ministers' stipends have been improved and smaller grants from mission funds are needed, making more money available for other needed work.

* * * * *

● AN OLD MYSTERY IS SOLVED in Woodgreen Church where the Rev. Ray McCleary has been searching on and off for some years for the church bell that used to inhabit the belfry years ago. Old-timers remembered when it once pealed out over Toronto's East end. There was a record of it in the old church minutes, but no record of its sale, transfer or being given away. Recently when preparations were under way to tear down the old church for a brand new, close to million dollar sanctuary and hall, the bell was discovered, between two roofs, the original and a new one built over it many decades ago.

* * * * *

● IT ALWAYS HAPPENS that after THE OBSERVER publishes a biographical piece about some familiar churchmen good stories begin to come. For example, after our readers began to comment on the cover story on Victoria University's President A. B. B. Moore we were told this one:

A SERIOUS-MINDED LITTLE CO-ED at the University of Saskatchewan had been escorted a few times by a theological student. She began to wonder naturally about her fitness to assume responsibilities for housekeeping in a manse. She approached Dr. Moore, then Principal of St. Andrew's, and asked what he thought she should study in order to prepare herself for a career as a minister's wife. He looked at her in a fatherly way and said, "Learn how to cook a good steak." Of course that was before beef went up, but the moral hasn't changed.

* * * * *

● A NEW CANADIAN LADY—of whom we have just heard—was being put through her paces by her well-adjusted grandchildren who were anxious that grandmother do well when she came up for her citizenship examination. She had to know all about the flag, how to spell the P.M.'s name, and what were the capitals of all the provinces. The day of the test arrived and she was all ready for the toughest questions. The first one tossed her by the judge was a wicked curve. "What flew above the city hall?" Grandmother thought desperately for a moment, then she had it. "Pigeons." She was annoyed for the judge laughed, and passed her. She is still an annoyed Canadian citizen; she has her papers but all that work for nothing!

Editorial

Afghanistanism and the Preacher

AFGHANISTANISM is a contagious sickness from which many editors, politicians and ministers of religion suffer. The symptoms: writing, speaking and preaching with enthusiasm and apparent great courage against far-away evils and irrelevant sins.

It's easy to win a reputation for great courage by denouncing evils in the Deep South, South Africa, the Roman Catholic Church or Afghanistan. There will be no protest. Most of the listeners won't know enough about them to refute the bravest and most sweeping condemnation.

A man may preach against the evils of the atomic bomb year after year, denounce John Foster Dulles and Soviet Russia every Sunday and develop a reputation for hard-hitting and clear-thinking. No one will leave the church in a huff; none will cut off his use of the duplex envelope. Some, of course, may leave out of boredom, but only the quiet, discriminating few.

But let the same minister speak up on conditions on Main Street, in the local high school, the Lion's Carnival, or the activities at the businessmen's annual frolic and see what happens!

It's quite safe in most United Churches to denounce the liquor interests and the drug traffic. But let one suggest that the Temperance movement is in a rut and some new approach should be made to the whole business and he will hear from the Bible Class, the WCTU, and maybe the Presbytery.

It's safe to speak in vague terms about labour and management, and how they both ought to reform themselves; it is safe to criticize big business for not paying better wages and comparatively safe to criticize big labour, but it is dangerous to discuss conditions in the local two-by-four factory, or what the deaconess, the church organist and the janitor get paid.

It is fashionable and considered courageous to tackle the Pope, Mr. Duplessis, Norman Vincent Peale, Billy Graham and the Southern Baptists. But it's quite safe, for they are so big, they can take it and never hit back. What is dangerous and requires real courage is to take on the chairman of the music committee who may be vitiating the service of worship, the President of the W.A. who may be a worldly woman undermining the spiritual life of the congregation, the Superintendent of the Sunday School who has held office for forty years and wants to make it fifty even if he wrecks the school to satisfy his ego.

It is almost always safe for a little man to take on the powers of darkness in the big bad world. It's dangerous to preach about the shades of grey in a local and specific situation.

QUEBEC AND THIS

ACCORDING to a Canadian Press despatch a 13-yea old boy was recaptured after escaping with two oth convicts from the St. Hyacinthe county jail. He w serving a five-year sentence.

This is the sort of thing which happens in the Rom Catholic Province of Quebec, where the penal system one of the most backward in the civilized world. It is b one of many backward things. Marriage laws are archa in some sections economic, moral and social conditic are a disgrace; free speech sometimes has a rough time

Canadians who tend to respect Roman Catholics f their zeal and faithfulness when they see them as minorit in predominantly Protestant communities, come ba from a trip to a Catholic country abroad shocked by wh they see.

They judge the Church of Rome by what they obser in the lands where the Church of Rome is powerful. Canada they judge the Roman Catholic Church by t conditions which prevail in Quebec. In some matters t Catholic hierarchy of Quebec seems very diligent. Th worry about length of bathing suits; they fight for th own ideas on divorce; they crack the whip against Bapti and Jehovah's Witnesses and prevent Protestant religic broadcasts in French.

But they have not used their influence effectively reform the penal system or correct the other backwa features of her life. In the meantime Protestants in t rest of Canada overlook the many fine contributions French Canada and judge her by mediaeval things li sending 13-year-olds to the county jail for five years f theft.

Finally, to avoid the charge of Afghanistanism mig we ask what is the Protestant Church—or more specifica the United Church doing about this sort of thing Quebec?

TOKYO-BOUND

WHEN 4,000 delegates to the World Convention Christian Education assemble in Japan in Aug there will be 108 Canadians, 96 of them from the Unit Church. 72 countries will be represented. The Unit Church delegation is the largest with the exception of t Church of Christ in Japan.

It's important that two-thirds of this delegation comprised of laity, for it is lay men and women on whi the church depends for its Sunday School and mid-we Christian Education programme. Most of the delega are sponsored by local churches and area groups. Th will fly by chartered plane from Edmonton.

C.E. leaders responsible for organizing and promoti this are to be congratulated. The presence and witne of so many United Church people should promote t cause of church union among Christian people from ma lands where they are weary of wasteful competition a unhappy divisions. When they return with enlarged visi they should have a great contribution to make to t programme of the local churches.

THE UNITED CHURCH
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JUNE 15, 1958

Editorial Excerpt

The Church and Its Colleges

HE RIGHT REV. J. S. THOMSON, Moderator of the General Council of The United Church of Canada, has t many months visiting the educational tutions of the United Church during past two years. He gave about two ks to each of the eight theological eges; two weeks at Victoria University; her week at both Mount Allison and ed Colleges. He visited most of the ndary schools, lectured in a number of larger Universities, and studied the rch's educational work in Trinidad.

peaking to the Executive of the General ncil recently, he said a number of gs about the Church's educational work uding the following:

Theological Colleges

he wisdom of the Church in maintain- all of our eight theological colleges is y justified. Each of them has a good plement of students. For the most part, y are strategically placed at university res, and I am glad to report that our fessors are making a very definite tribution to the life of the universities re they are located.

he students are interested in their work, at some centres they devote an undue portion of their time to what amounts he care of a pastoral charge. This limits n in their devotion to their studies and nd that this is a subject of grave cern to the teaching staff. It is realized t this condition is probably unavoidable. se students make an undeniable con- ution to the life of the Church. Indeed, hout their ministrations, many of our toral charges would be without any care. o, the almost universal tendency of dents to become married during their rse makes it inevitable that they should e both a home and a means of support.

he situation is far from satisfactory , if continued too long, may lead to a gressive deterioration in the educational standards of the ministry. The traditional association of students living together in college life has almost disappeared. College becomes a place where they attend classes. Some of them "settle down" far too quickly and this affects their entire outlook on the work of the ministry.

We have probably as large a proportion of able students as ever. Some enter from other professions or experience in business life. But we are tending to have a disproportionate number of "short course" men. On the whole, there is a keen theological interest. There is a sense of having a gospel to proclaim and doctrine to teach. . .

The professors are working hard. There is a prevalent sense of pressure which sometimes derives from over-participation in general church activities. It is highly desirable that the colleges should keep in touch with the life of the Church through the visits of professors, but this can be overdone. While permission was granted to increase staffs, requisite funds were not always made available. I am glad to say that there is a cordial attitude of our Church people to the colleges, and the laymen are prepared to support them with financial drives. It is pleasing to note that young men from the Canadian ministry are now taking their place on college staffs. We should consider ways and means of increasing their number.

Church Colleges and Schools

The Church colleges and schools deserve our fullest support. All our Church colleges are doing reputable work on a good standard. Government grants for buildings and support have relieved them of the most acute financial worries, although, with rising costs of education, they still merit the support of the Church. I found the spirit of the Church secondary schools visited by me to be excellent. The staffs are genuinely devoted to their work.

The question arises as to the contribution the Church may make towards the increased need for higher education. It is my conviction that the best contribution is to be made in association with established universities. The pattern may change from place to place. Mount Allison is a fully established university with various faculties and fully justifies its existence. It is an excellent smaller university. Victoria University is in full association with the University of Toronto and provides a fine cultural centre for our United Church and other students in the midst of Canada's largest centre for higher education. United College in Winnipeg provides for needs that the University cannot meet down-town in Winnipeg, but works as part of the University of Manitoba.

I would support the view that, following this pattern, we should extend residential accommodation for United Church and other students at as many as possible of the large Universities in our country, which are the great professional schools where the bulk of students congregate. We should centre our influence at the existing theological colleges, which could extend their teaching, tutorial and spiritual influence by participation in the general programme of the universities.

I am not convinced that we should proceed to establish new universities under the aegis of the Church. We must recollect that university education today is very expensive — only the state can give it adequate support. The best the Church can do is to establish Arts Colleges, and you will not find the great mass of students attending them. They collect at the great professional schools for Science, Engineering, Law, Commerce, Medicine, etc. There is where our influence needs to be felt. My counsel would be to hold what we have, to support it with all our means, but to be very careful about new *separate* ventures. The result might be second-rate education. ●

Cover Story

INSIDE KINGSTON PENITENTIARY

FIRST OF A SERIES

By BARRY COOKE*

Cold food in a lonely cell

CONVICT Peter Charbonneau, aged 10, was sentenced to Kingston Penitentiary for seven years. In one period of 8½ months he was stripped to the shirt and publicly lashed 57 times for trifling offences such as, "staring, winking, and laughing."

About the time young Charbonneau was undergoing "correction" Charles Dickens visited the new penitentiary at Kingston, Ontario, and later commented, "Here at Kingston is a penitentiary intelligently and humanely run." Obviously the author of "Little Dorrit," so penetratingly observant and compassionate in his immortal novels, had the wool pulled right down over his eyes when he toured the "Big House" on the shore of Lake Ontario.

K.P. (as it is fondly called) opened for business on June 1, 1835, with five convicts (four of them from Toronto) confined under the supervision of Warden Henry Smith. So vicious and cruel was Smith that one can only conclude that he was mentally ill. But his whim was law and as a result discord and turbulence marked the administration of the penitentiary throughout its early years. Flogging of men, women and children prisoners was an everyday occurrence for the slightest breach of the stringent rules which demanded unbroken silence among the inmates. At Chapel "the prisoners were to be so seated as to confront the minister without looking into each other's faces." To the guards, many of whom were illiterate and brutal, the prisoners must yield perfect obedience and submission. For wilful violation of the rules corporal punishment was instantly inflicted.

When Dr. James Sampson, surgeon to the prison (and later Dean of the Queen's Medical School) along with the Chaplain and the Architect criticized Smith's methods, the latter had his own salary increased and Sampson's reduced correspondingly, through Smith's parliamentary son, later Sir Henry. Flagrant inhumanity such as this could continue only so long and the news that eventually got past those high limestone walls provoked a full-scale investigation in 1849 as to the "conduct, discipline, and management of the Penitentiary at Kingston."

Through the years Kingston Penitentiary has been increasingly in the public eye and Royal Commissions on several occasions have probed its operations. The Archambault Commission in 1939 revealed many of the ludicrous administrative limitations, and the Fauteux Report of 1954 lists in detail over 44 definite recommendations which must be effected before Canada can claim even an adequate system of corrections. However, careers of such notorious outlaws as Micky MacDonald and Red Ryan have delayed any real progress in positive correctional methods. Public panic resulting from the crimes of a few desperadoes caused the collect cry for bigger bars and higher walls.

When I passed through the huge st barred door of Kingston Penitentiary wondered just how practical it would to build "bigger bars," and stepping i the prison yard I could see that "hig walls" would have been equally ridiculo The guards peered down from their p boxes and I had to keep reminding my I was a visitor.

No More "High Chairs"

I once saw a picture of a penitenti chapel where the guards sat in high ch during the services of worship in order keep a constant watch on the prisoners. the Protestant chapel at Kingston "high chairs" are gone and the chan newly decorated, provides a suitable set for public worship. On the back wall painting, reputed to have been done by Italian Roman Catholic inmate during First World War, depicting Christ be taken from the cross. It is of supe quality. When I wandered into the cha I noticed one of the inmates playing organ. All the stops were out and strains of something pretty powerful wa through the bare corridors of the cell bl In chatting with the organist we lear that he was a graduate of the Univer of Saskatchewan, and had studied one y at a theological college. "If you see Thomson, give him my regards," he smi

I said, "I *certainly* will!"

Somehow the narrative of the crucifix is suited to the Roman Catholic chapel underneath the crucifix is another, smaller one—the crucifix of the Peni Thief.

The Dome Activity Hub

All activity in an ancient maxim security prison like Kingston centres aro the dome. High-vaulted and circular stretches up three storeys in height. F it extend the wings in four directions, w three tiers of cells in each wing. At m hour a guard stands at the bell in the do and as he rings, a guard high on the walk above the floor of the dome tu the wheel which unlocks all the cells one tier. The men, single-file and ab three feet apart proceed down the cat-w into the cafeteria-style kitchen to pick their trays. After making their way b up into their cells they are locked up eat in solitude. The food is often cold the time a man gets back to his cell because there is no conversation while dines he isn't allowed to forget it.

When I asked one of the men how liked the privacy of his cell, he quipp "A man's house is his castle — but it' darn small castle, Buddy!" I agreed w I saw that each cell measures 7′ x 5′ w steel bars on the front three inches ap Facilities consist of a desk, a bed wh folds up during the day to make m space, a wash-basin, lavatory, and a set headphones which pick up two local ra

The Rev. B. F. H. Cooke is a United Church minister now doing post-graduate study at Boston University.

ons. Here a man spends about 14 s a day. Rising at 7 a.m. the prisoner breakfast, cleans up his cell and is at in one of the shops at 8. At 10.30 s back to his cell and locked up for h. From 12.30 until 3.30 he is back ork, and following this he is put into cell until the next morning. Cell imes consist of hobby-craft (leather k), reading books (no newspapers ved), listening to the radio or writing letter a month). Washing facilities inadequate and the prisoner gets a ver and change of clothing once a week. here is a 40-minute exercise period y in which the men can play softball, er, take a walk, weight-lift, or just sit soak up the free-air and warm sun. ing the summer months most of prison unt" (population) of nearly 1,000 is in the exercise yard once a week for a od of 1½-2 hours. For reasons of rity only a small percentage of the l number can be in the yard at one e.

"To Mend Naughty Ways"

ot so free, however, is the solitary con- ment cell where men are placed for such nces as attacking a guard, or indecent disrespectful language or actions toward ers, visitors or other inmates. First d by the Quakers in Pennsylvania, the ary cell was supposed to induce medi- on and penance in the prisoner, bringing ut "a mending of his naughty ways." h prison, however, has its own inmate erground which consists of a hierarchy, ing its own regulations and ruling with iron hand. Because of fear of the ngaroo court" some prisoners ask for ary confinement for protection against r fellow prisoners. Others just want to away from it all" — the same bars, e walls, same faces, day after day, week week out. "Meditation" is interrupted occasionally by the eye of the custodial er peering through the peek-hole to k the welfare of the solitary inmate.

Books and Baby Cribs

ultural and educational activities are of the prison life. Ten per cent. of the ulation is enrolled in the day school h teaches mathematics, science, etc., another ten per cent. is registered in espondence courses. Discussion groups hich staff and inmates participate hold ound-table weekly where one member ews such books as Sinclair Lewis's *bit* — one of 15,000 volumes in the on library. In the sewing-room, mail s are repaired, and in the carpentry , one hundred public picnic tables are er construction. Work of a more tive nature is done in the cabinet- ing shop where three burly prisoners e putting the finishing touches on a y's crib.

Most of the intensive trade-training is e at Collins Bay Penitentiary, a peculiar ing medium security prison a few miles outside Kingston. At the school supervised by Paddy Taylor, such trades as electrical engineering, welding, brick masonry, machinery, plumbing, carpentry, sheet-metal working and automobile mechanics are taught to many of the 460 men confined behind the walls. Last year only seven men out of every 20 who graduated in their trade at Collins Bay came back to prison for second terms.

Occasionally professional men such as accountants, forging cheques for the fast dollar, and doctors engaging in illegal practices, find themselves inside the walls. Doctors can always be used at the K.P. hospital.

Some men make their mark outside the walls and some others make good use of their opportunities inside—like Pierre who reads prolifically and whose cell is like a medical library. Through hours of guidance and practice he administers certain types of treatment usually reserved for the doctor himself.

Pierre's story is encouraging but more pathetic tales are told around the hospital —like the tale of Pancho, a little Mexican inmate who used to swallow spoons and lighters to induce pain so severe the doctor would be forced to give him the dope he craved. This was the only way to get that dope in the prison. Living on a diet of spoons brought his life to an abrupt and tragic end. Why wasn't Pete treated for his addiction? He is not an isolated example. There are all types and descriptions in the Kingston Community — dope-addicts, alcoholics, homosexuals, psychotics, severe neurotics, young offenders and older hardened convicts.

To classify these types, Bill Carabine with his staff of five, two of whom are clinical psychologists, do their best, but lack of physical facilities seriously limits their efforts. Dr. O'Connor, a devoted Christian psychiatrist, is vehement about the poor facilities and estimates that 45 per cent. of the inmates are in some way mentally ill and therefore in need of immediate psychiatric attention. This is impossible within the prison setting, where, for instance, a paranoid-type, who already has delusions of persecution, proves his delusions are real when he is locked in a cell at night where he can't look out the window without peering through steel bars. The problem goes beyond the prison, however. Theoretically a prisoner classified as psychotic is eligible for transfer to a mental institution after 30 days of his sentence has been served.

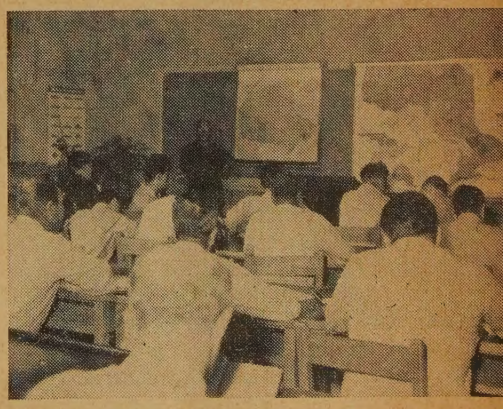
In Ontario, however, it is well nigh impossible to transfer a psychotic prisoner to the mental hospitals which are already desperately overcrowded. Not only is it cruel to deny a human being treatment he needs but it is depressing for the prison community where by the very nature of the institution men are forced into relatively close contact with one another. ●

Next issue: Joyceville — New-Type Prison.

Guards' "high chairs" are gone

Forty minutes to exercise

Mail bags from a prison shop



Ten per cent. go to school

Some of new group of 14 volunteers for Mission fields check travel folders

OVERSEAS ASSIGNMENT

New missionaries begin the long voyage to far-off lands

AT coastal shipping ports and air-strips across Canada, overseas missionaries stand by late each summer ready to bid farewell to friends and relatives before climbing aboard strato-airliners and ocean vessels for the long haul out to distant lands and different customs. Sometimes a young missionary will remain a lifetime at his post in India, Africa, Japan, Korea, Trinidad, etc., (except for furlough once in every five years) or until political antagonisms or war force withdrawal. If he manages to make a success of his first five years he grows to love the people of his adoption, and often finds it difficult to get used to his own country when he retires.

Last month, the Board of Overseas Missions of The United Church of Canada and the Woman's Missionary Society appointed 14 new missionaries bound abroad to strengthen the ranks of 246 men and women already stationed on the mission fields Some will board planes and ships this summer; others will spend a year in special training, doing post-graduate work in theology, learning new languages. Five are due to join the church's ten missionaries and their wives in Korea; two are bound for India where 38 missionaries are stationed; two will fly to Trinidad to join 18 missionaries there; the 31 missionaries in Japan will be increased by two others; two will study language in Lisbon for a year on their way to Angola where The United Church of Canada has 36 missionaries in the field; one is slated for Northern Rhodesia where ten missionaries are permanently posted.

They will help in The United Church of Canada's overseas missions programme, which includes sharing in:

- 14 hospitals (9 in India, 3 in Angola, 2 in Korea), 28 rural dispensaries serving surrounding villages (19 in Angola, 7 in India, 2 in Korea)
- 3 leprosy centres (one each in Angola, India, Korea)
- 3 Christian medical colleges (2 in India, one in Korea)
- 4 universities (2 in Japan, 1 each in Korea, Formosa); 2 arts colleges (one each in India, Hong Kong); 2 Normal Schools (one each in Trinidad, Angola); an Agricultural College in India; 3 re dential high schools and 71 elementa schools operated by the Presbyter Church in Trinidad.
- 200 church-operated elementary scho in Angola are largely self-supporti (Church also subsidizes two combin high and vocational schools — Cur Institute in Angola, Rasalpura in Ind
- 32 literacy centres in India
- 4 Orphanages and social service cent in Japan; relief and welfare work Hong Kong
- 10 theological colleges: 5 in Japan, 1 Korea, Angola, Trinidad, 2 in India
- Agricultural missionaries in Ango India, Japan.

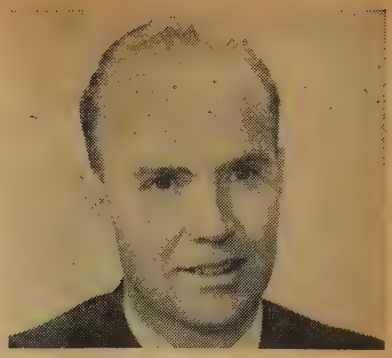
The 14 new appointees are:

Walter McKenzie Beecham, B.A., B. and Mrs. Beecham. He has been appoint to Korea where he will be engaged evangelism and church work.

Douglas George Bishop, B.A., M.E

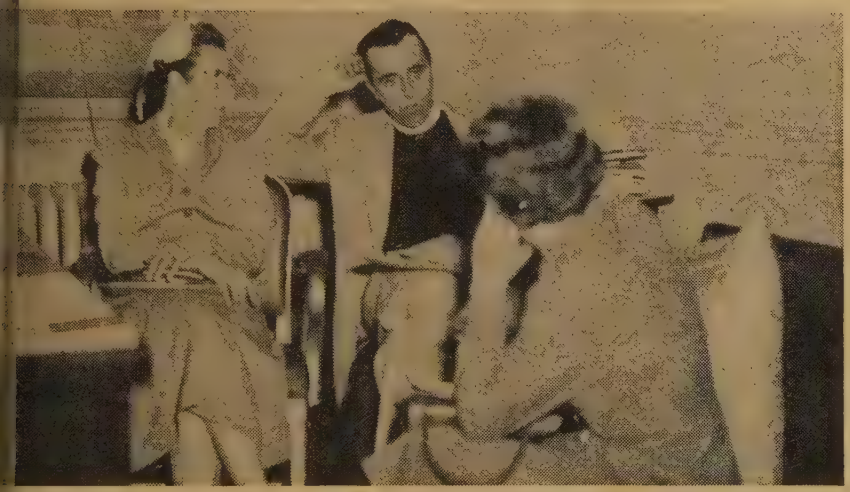
(*Continued on page* 12)

fighter pilot in 1944, Gordon Clare Findlay (right) flew Mosquito. Pal stands with him.



Now Findlay will do agricultural work in Korea. He has B.Sc. degree.

Mrs. Findlay will help husband, also look after four Findlay children.



ev. Roy Thomas Jordison and wife are interviewed by newspaper reporter. Mrs. Jordison was school teacher and VON nurse, has two children.

Jordison flies from northern Ontario snows to heat of Trinidad to do church work.

ly bachelor in group is Ronald Keith mieson, who has M.Sc. in Engineering. He es to Angola, is expert in community planning.

Mrs. Beecham is former school teacher, social worker, United Church Training School graduate. Now she has six-months-old child. Bottle-warmer is in background.

Walter McKenzie Beecham will carry on evangelistic work in Korea, received ordination this month in Saskatchewan conference.

Off to work in Yonsei University Hospital, Korea, is occupational therapist Marion Current. She is graduate of U of T, UCTS, Toronto.

Douglas George Bishop will be Principal of Canadian Academy, Kobe, Japan. He was schoo superintendent in Saskatchewan, on Sundays, taught in local Sunday School. Mrs. Bishop gre up in U.S., moved to Edmonton, now has three children.

Shirley Johnston has B.Sc., was chemist with Department of National Defence. Graduate of UCTS, she is off to Northern Rhodesia.

OVERSEAS ASSIGNMENT

(*Continued from page* 10)

and Mrs. Bishop. He is to become Principal of the Canadian Academy in Kobe, Japan.

Gordon Clare Findlay, B.Sc., (Agriculture) has been appointed to Korea where he will be engaged in agricultural work. Mrs. Findlay and their four children will accompany him.

Rev. Roy Thomas Jordison, B.A., has been appointed to Trinidad where he will carry on church work. Mrs. Jordison, a registered nurse, will travel with him as will their two children.

Max Wilhelm Wolfgang Roth has been appointed to teach in the New Testament at Leonard Theological College, Jabalpur, India. Accompanying him will be Mrs. Wolfgang Roth, B.A., who is a graduate of Victoria University, Toronto.

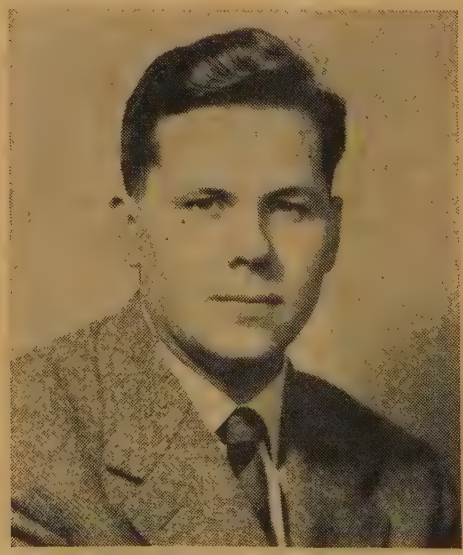
Ronald Keith Jamieson, M.Sc., (co munity planning) has been appointed Angola, West Africa, to help with engine ing problems there. He graduated fr University of Manitoba.

Miss Shirley Johnston, B.Sc., a gradu of the University of Manitoba and United Church Training School, is bo for Northern Rhodesia.

Miss Elizabeth Gilchrist, a graduate Normal school, will teach in Angola wh her parents, United Church missiona Dr. and Mrs. Sidney Gilchrist, are station Miss Gilchrist was born in Angola, educa in Canada.

Miss Marion Current, B.A., is a gradu in Physical and Occupational Therapy has completed a two-year course at United Church Training School. She work in the Yonsei University Hospital Seoul, Korea. ●

Elizabeth Gilchrist was born in Camundongo, Angola, is returning to Africa to teach. She is daughter of medical missionaries, Dr. and Mrs. Sidney Gilchrist of The United Church of Canada, now in Angola.



Max Wilhelm Wolfgang Roth was born in Germany, where he lived during World War II. H expects Doctor of Theology degree from Emmanuel next year, goes to India.

Mrs. Roth is Victoria College graduate, later taught public school, instructed new Canadians in English.

Emmanuel: Where Ministers are Made

By A. C. FORREST

HIRTEEN hundred persons hushed their whispers as the colourful procession of robed and hooded dignitaries de their way to the platform of Convocation Hall, University of Toronto. Up nt and to the left, 26 young men and men with six or more years of University rk behind them, waited to receive their mmanuel College diplomas. Next step uld be ordination, then scattering across Church to begin the life work for the nistry.

Professors of Emmanuel and Victoria lleges and the dignified representatives other theological schools lifted their llege caps to President A. B. B. Moore. e Moderator of the General Council, nvocation speaker, the Rt. Rev. J. S. omson, took his place. Four be-gowned nisters sat on front seats of the platform iting to have conferred upon them their ctor of Divinity Degrees (*honoris usa*).

Proud parents, parishioners, wives, girlends, church officers, General Council ecutive members settled back, for an ening of Latin phrases, ecclesiastical monitions, urbane wit, learned speeches, e donning and doffing of hoods, singing hymns and prayers. Here Church and iversity meet. The Annual Convocation Victoria University and Graduation of mmanuel College was the symbol of the cient marriage of learning and religion. lour, drama, diplomas and degrees minded the Church that it stood for an lucated ministry.

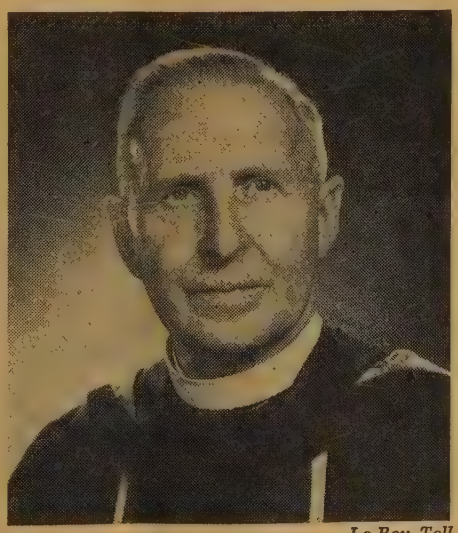
Old-time attenders at Convocation leaned ck with expectant smiles to enjoy the phisticated and polished humour of ictoria Principal Harold Bennett's presention of the Reverend George Wellington rtch for his D.D. And they were reminded at Dr. Birtch, who in his student days d starred in Victoria drama productions, d in Emmanuel had walked off with holarships and prizes, had served his hurch in many ways — as missionary in hina, as pastor of fine congregations, as ember of important committees and comissions, as Chairman of the National Evangelistic Mission. And so it went! Emmanuel Principal K. H. Cousland told his audience that the newly Doctored Arthur Organ had been Chairman of the Board of Evangelism and Social Service among other things; that Dr. Gerald Cragg had edited *The New Outlook,* had been Professor in United College, was minister of Erskine and American Church, Montreal; that Dr. Stephen Mathers had served the Church as Principal of Alma College, on Church Boards and National Committee, as well as in the pastorate.

Marriage and Study

Among the 16 ordained ministers and 23 graduands to receive their B.D.'s was the Rev. Amy Schauffler, home from her mission work in Angola; and the Rev. Arthur Charles Dayfoot received his Th.M. *in absentia*; he was back in Trinidad for his Church.

Wolfgang Max Wilhelm Roth received his Th.M. The programme said his home was Germany, but Professor Johnston, Director of Graduate Studies, said he would be going for the Board of Overseas Missions with his Canadian wife to India. A Victoria Convocation may be expected to emphasize the whole mission of the Faith.

Graduate Mervyn Dickinson won so many prizes and scholarships in his final year that Professor Fennell joked about it. His fellow students and professors smiled for they knew that Mervyn's young wife had presented the Book Steward of The United Church Publishing House with a grandson in the midst of final examinations, a bit of an argument against Dr. Thomson's warnings that too many students were getting married and might neglect their studies.



Le Roy Toll

Principal K. H. Cousland

A National College

"Theological education is the most important task before the United Church," one of its ablest ministers recently said. And if this is so, as many would agree, Emmanuel College is among its most important institutions and Principal Cousland's task one of the most significant.

There is a sense in which Emmanuel is more a national college than any other. It graduates more men; it has a larger staff; it tends to draw its students from farther afield; its Professors are better paid, thanks to the fact that they are on a scale with Victoria University which maintains salaries comparable to the University of Toronto. It does substantial post-graduate work.

Most important of all it tends to scatter its graduates widely. Men will go from this year's class to every western conference for example—seven to Saskatchewan.

No college which recruits its men from and sends them to all parts of the Church can escape the scrutiny and even the criticism of the whole Church. Then, too, twenty years ago Emmanuel was given a very high rating—the highest in Canada—by the American Association of Theological Schools. It was one of eleven on the continent and the only one in Canada to receive a grade "A" rating without qualification. A number in Canada now qualify; several with some reservation.

A chief criticism voiced by Emmanuel graduates against their Alma Mater is that while they feel they received good courses in the solid disciplines they needed more practical training.

Principal Cousland says that Emmanuel

(*Over*)

emphasizes Biblical Theology, with a strong emphasis on worship. He points out, too, that it is the only college with a full-time Chair in Christian Education and a Chair in Public Worship. For many years Professor George McMullen has given a course in Public Speaking—mandatory for the first year.

Some who criticize will say, "Yes, but it didn't even have a tape-recorder so we could hear our voices, and while worship is emphasized Emmanuel hasn't an adequate chapel." They have two tape-recorders now, and the chapel is being transformed this summer.

One minister who went west after graduation says, "I was pretty critical. I felt I was completely inadequate in matters of worship, preaching, and practical administration. Then when I got to know men from other colleges I found they felt inadequate, too. I began to think Emmanuel wasn't so bad."

Having listened to that, we turned to a Superintendent of Missions, not a graduate of Emmanuel, who has many Emmanuel graduates under his supervision. "I can always tell an Emmanuel man," he said, "they know so much about how to conduct worship, administer the Sacraments and administer their congregations. I can't say they preach any better than the others."

To which a Professor made what seemed like a rather wise retort: "When they start going out from here not thinking that they still have a lot to learn, we will really get worried."

Pressure of Practical

Emmanuel Professors feel caught between the pressures to speed up courses and get ministers out to the empty churches, and insisting on years of careful study so they will have something intelligent to say when they do get to the vacant pulpits. It also feels itself caught sometimes between the pressure of the practical-minded who want ministers trained in all methods of pastoral counselling, Christian Education techniques, and their belief that the first essential is a thorough steeping in the traditional disciplines of theological study.

All this is involved in the criticism against Emmanuel for appointing so many Scottish theologians to the staff in recent years. Following the war when there were many staff changes, four out of six new appointments had been Scottish and the other two were Emmanuel graduates. Two of the Scotsmen were already serving the Church on this side before appointment.

Able Professors in smaller colleges who might have hoped to be considered for an Emmanuel chair were critical. Ministers of the United Church who have maintained their studies and hopes for a career in teaching have said, "What's the use!" and looked south of the border.

Recently Emmanuel appointed the Rev. Greer Boyce, Queen's graduate with an exceptional academic record, who has been in a Winnipeg Church for several years, to the Chair of Homiletics and Pastoral Theology. He has special responsibilities for practical work.

Victoria officials are a bit self-conscious of the criticism against the Scottish professors. But they have a quick defence. In the first place, they feel fortunate to secure such able men. But in addition, they point out that Scotland is still a country that trains the scholars. And young countries like Canada haven't yet produced theologians in any number.

A senior official of Victoria says, "We have built up a great staff; their spirit and their ability is more important than where they happen to have come from."

Universities like Victoria, and Colleges like Emmanuel tend to take their personality from the men who lead them. Old Vic graduates still talk of the great Chancellor Bowles. Stories of another generation revolve about Principal Gandier.

Veteran of them all

One of the heaviest stamps on Emmanuel —and the United Church—was that of the late Principal Richard Davidson, the farm boy from Ayr, Ontario, who excelled in scholarship and the things of the Spirit. The United Church's *Book of Common Order*, the *Statement of Faith*, the *Catechism* and other documents whi articulate the young Church's faith, a guide its worship, came from him. To score of graduation classes of Knox a Emmanuel Dr. Davidson was the greate of all teachers. His mark is strong Emmanuel fifteen years after his death.

During the hard latter years of the w and the difficult post-war years Princip Dawson Matheson led speeded-up class of veterans through changing times. B Principal Cousland has been with Emma uel from the beginning and is veteran them all.

His graduates become his boys, and M Cousland, who entertains the students f dinner, and worries about their girl-frien mothers their young wives and keeps touch with their families when they a called to their churches.

Kenneth Cousland was in Knox Colle when Union came. Staff and students we pro-union and walked across the camp to Methodist Victoria. He was of the fir post-union class of 1926, winning the pos graduate fellowship.

He went to Warden Park Church minister but a year later was called ba to lecture in History. Thirty years lat he became Principal.

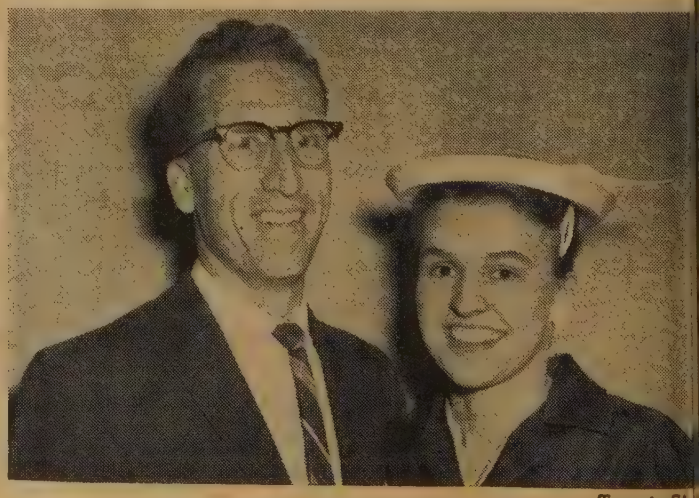
Principal Kenneth Cousland, 63, is ofte described as a gentle mild-mannered ma But a study of his record shows that spent his years from 20 to 25 in the Briti Army where he was wounded three time mentioned in despatches three times, wo the Military Cross, and Le Croix de Guer of both France and Belgium, and becam a Major at 24.

One graduate says, "I took three yea of lectures and never heard him menti the war. On November 11th he alway attended undergraduate peace services Another tells that in casual conversatio five years after his graduation Dr. Cousla apologized for having given him such a lo mark in history. He confided, "I went ov your paper several times to see if I couldn raise the mark a bit." The minister says

(*Continued on page 24*)

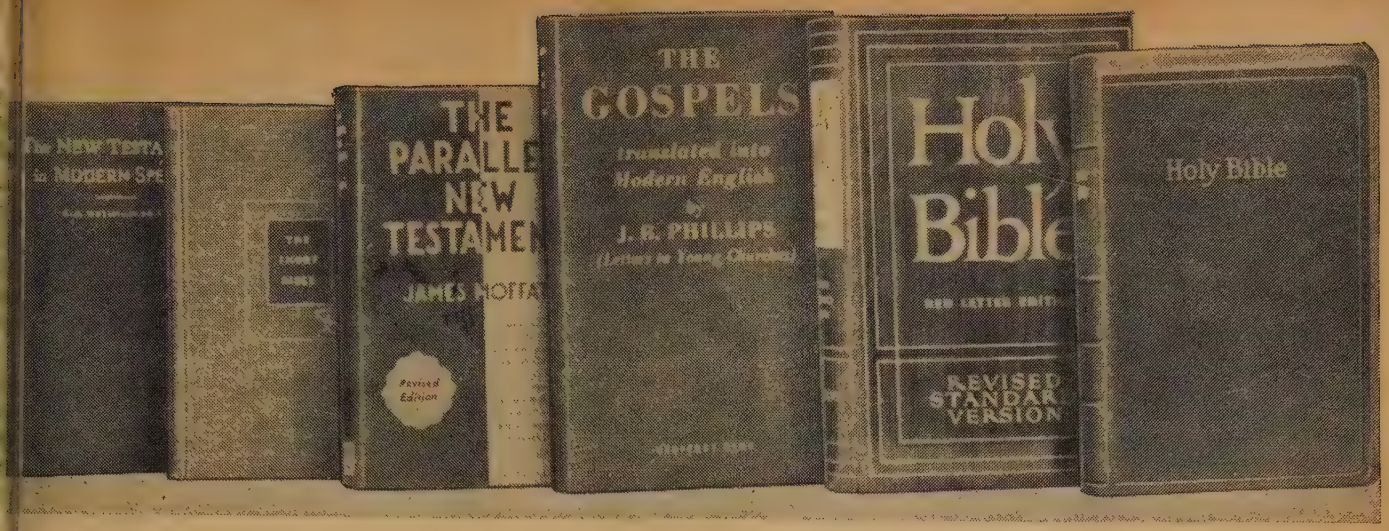
Homewood

Emmanuel College quartette won Canadian university quartette title for U of T



Toronto Sta

Alistair Haig (with wife) is Emmanuel grad, formerly captained Varsity Football squad



Which Is the Right Bible?

New versions come and go but the Authorized (King James) Version has lasted 347 years

By GEORGE P. BLACK*

OME pulpits assume that much of the diction of the Authorized Version of the English Bible is becoming unintelble to modern congregations and that s no longer the version best suited to lic worship. I submit that, in such umption, the pulpit is seriously undermating both the intelligence of the pew the continuing merit of the Authorized sion. Since its publication in 1611, the horized Version has seen many a rival specially in the New Testament field, ere English versions now number well r a hundred; but today most of these als are largely forgotten.

Within the past ten years there has peared in four volumes yet another glish version of the New Testament, hslated by J. B. Phillips. It is very icult for one brought up from childhood the Authorized Version, to approach ectively a version such as Phillips'. wever, there is a fairly objective test which every version of the New Testant must submit—the Greek Text; and, ng the Greek Text of Westcott and Hort, shall try, under half a dozen headings ling with the Gospels, to bring together comparison (or contrast) the Greek, Authorized Version and Phillips'.

Now, it behoves one who undertakes to translate the Gospels into English to proceed with reverence—reverence for the language that he is translating, for the men who wrote it, for the copyists who preserved and transmitted it, for the scholar who labours to bring the text of the Greek New Testament *in verbal detail* as close as possible to its original form, *and* for the language into which he is translating it.

A very common construction in the Gospels is the subjunctive mood in adverb clauses of purpose. The English equivalent is generally a subjunctive verb-phrase with "may," as in the A.V. "that they . . . *may* see the light" (Luke 8: 16); here Phillips uses an illogical indicative "can" in "so that those . . . *can* see the light." In such purpose clauses Phillips flits between "can" and "may" as if these utterly different words were synonymous. Indeed, so confused is his practice here that, in translating two co-ordinated subjunctives (John 15: 11), within a single short sentence he has Jesus himself mix these words with "so that you *can* share . . . and that your happiness *may* be . . ." Phillips has other ways, too, of disregarding this Greek (and English) subjunctive. For instance, in John 15: 16 he translates it actually by a future indicative in "so that . . . He *will give* . . ." Needless to say, in every instance the A.V. preserves scrupulously the mood of the Greek: nowhere does it use "can" or any other indicative form in a clause of purpose. (It happens that, in John 15: 11, the A.V. uses another subjunctive form "might".)

Again, when the main verb has a past tense, Greek expresses purpose either by the subjunctive or by the optative; and in either case the English equivalent is a subjunctive verb-phrase with "might" (or "should"). Here too, of course, the A.V. preserves the mood of the Greek; but Phillips moves on from a journalese "can" to a journalese "could." For example, in Luke 19: 15 the A.V. has "that he *might* know," while Phillips has "so that he *could* find out."

In countless other clauses, both principal and subordinate, Phillips ignores the Greek moods and tenses. For instance, he changes Luke's future indicative (15: 7) to present indicative and Luke's present indicative (16: 31) and hortatory subjunctive (15: 23) to future indicative. He changes Mark's imperative (1: 14) to present indicative and, again, Mark's imperative (14: 41) even to future indicative — interrogative. He translates Matthew's subjunctive (21: 3) and Luke's future indicative (11: 11, 12) and present indicative (14: 28) as if all were optative. Every chapter furnishes examples of such departures from the Greek moods and tenses.

Sometimes Phillips finds the evangelists too restrained for his taste. Thus, Luke's simple "he said" (15: 17) is dramatized into "he cried aloud"; and Matthew's "enemy" (13: 28) comes forth as "blackguard." The Greek word used there means "(personal) enemy"—the same word that

(*Continued on page 29*)

Dr. Black is a retired classics professor m Victoria College, Victoria, B.C.

Rev. J. A. Davidson

Rev. E. G. Smith

Mrs. J. Shilton

Roman Collar

• Disturbing Threat • God and the Space Age

Ad Lib

By J. A. DAVIDSON

AS the editor delicately put it in a recent letter to me, "Quite a few of our readers don't seem to share your lack of appreciation for Billy Graham."

Well, I wrote that column with my eyes wide open, and I can't complain when I am taken to task over it. And, furthermore, I won't back down on it, even though one correspondent assures me that I (and the editor, too) will have to answer for it on the day of judgment. (I have noticed lately that some Graham enthusiasts have been threatening critics with eschatological penalties. This is a curious phenomenon, perhaps worthy of study by the psychologists of religion.)

One letter has alarmed me a little, though. The writer tells me, "Reading your article on Billy Graham I feel I must withdraw from the United Church." To underscore his point, he adds, "You are not worthy to carry Rev. before your name." His suggestion that I be unfrocked does not upset me, but I am a little disturbed by his threat to withdraw from our Church because it is a Church in which criticism of Billy Graham is permitted. Is this symptomatic of an effort to find, in a backhanded sort of way, a new standard of orthodoxy (and of exclusion) in what perhaps can be called "Grahamism"? Graham, I think, would repudiate that sort of "Grahamism—he doesn't seem to be a fence-builder, but some of his followers obviously are.

Another correspondent says that he would be grateful if I specified briefly what I don't agree with in Graham's theology. Perhaps in a future issue I will be able to gratify him, but for the present I can say (and he can take it from here) that my own theological orientation is what perhaps is best called "evangelical liberalism" with a gentle leaning in the direction of "neo-orthodoxy."

And, furthermore, I'll stick my neck away out and say that that is the dominant theological orientation in our Church — at least among ministers and theologically-informed laymen. This is not a well-fenced position but it is a definite theological orientation. There aren't many fundamentalists or theological conservatives among us, nor many of the older varieties of theological liberal. Our position is given general expression in the writings of theologians such as John and Donald Baillie, C. H. Dodd, William Temple (in many ways), J. S. Whale, and in our own J. S. Thomson, John Dow, George B. Caird and R. C. Chalmers. Most of us would be labelled "modernist" by the fundamentalists and conservatives. (We don't generally use the term ourselves, but some people find it a convenient term of abuse.)

I don't think that Billy Graham's theological orientation accords very well with that general orientation, with that general approach in theology. And, unless you are prepared to dismiss theology as so much taffy-pulling in ivory towers, this is a matter of considerable importance when we think about Billy Graham.

Man, Sputnik and God

By E. GILMOUR SMITH

MAN and Sputnik alone are a dangerous combination. They speak of national rivalries and mounting fears. From October until April the Russian satellite weighing 1,100 pounds circled our earth every 103 minutes at a speed of 18,000 MPH. Its launching was but the prelude of more daring and more effective venturing into space. Now we are told a 3,000-pounder is up there. The future significance of such achievement can be but partially foreseen. Senator Lyndon Johnston of U.S.A. has stated, "Control of space means control of the world, far more certainly, far more totally than any control that has ever or could ever be achieved by weapons. The position of total control over earth lies somewhere out in space."

Whether or not this is a true estimate what space control may mean, who c say? But it brings vividly before us t issue which confronts the human race as result of scientific mastery of vast powe of nature. We thank God for rich resourc and tremendous powers which He H created and stored in his vast univer For long ages these were locked away a hidden from the eye of man. Man lived a condition of poverty and disease, stru gling against starvation and early death a world of boundless wealth. But he c not have the key of knowledge to unlo the treasure house. Only in recent momen of time has scientific achievement reveal a few glimpses of what may be.

Many diseases which formerly took fearful toll of human life have been co quered as medical research has discover vaccinations and inoculations, miracle dru and insulin. Scanty food resources ha been multiplied a thousandfold by agric tural skills, and made available to the en of the earth by modern transportati Mineral treasures of the rocks, and oil a gas from primeval vegetation, have be brought to the light of day for man to u In all this we rejoice: man and science a God have been co-operating in enrichi human life.

Even when man learned how to relea unimaginable power by the fission of t uranium atom and the fusion of t hydrogen atom, we believed it held prom of supplying a power-hungry world wi vast energy to propel ships and genera electricity. As God has given to man int lectual gifts to search out all mysteries a all knowledge, so we believe it is Go good pleasure to give us the use of earth riches for man's well-being. But a clo gathers which is dark with menace wh man launches his Sputniks and releas atomic energy in indifference to, or defian of the will and purpose of God. Man a Sputniks speak of doom, but Man a Sputniks and God hold fascinating prospe of surpassingly great achievements.

• Sticky About Camps • Everybody a Somebody

rudence in the Parsonage

JEAN SHILTON

'M just as sticky as the next parent when it comes to choosing a summer camp r my children. I want to know if they ll have juice for breakfast, if the dishes e rinsed in javex, and if the cabins are an and dry and airy. It helps to restore y perspective to remember my own camp- g days before javex was invented.

My first camps were C.G.I.T. Camping r anyone younger than twelve was not owned upon in our corner of Canada. It d never even been thought of. It was ring the depression, and I guess a lot of ings about those camps were as depressed our economics. The only buildings on e campsite were a cookhouse minus all nveniences and a couple of other small ildings hidden in the bushes. We lived tents, and ate in a large tent. On a very t day the butter melted in the saucers the tables, and the dust blew into the ning tent and swam in the melted butter. ere was so much starch in the diet that veral girls had hives and a few had ollen eyelids.

We washed, and cleaned our teeth in the ke. We would have laughed scornfully at e idea of a wash-house. After all, we ere Campers, rugged ones. We peeled the getables for dinner, hauled water and lit wood. Every evening we sat on the ll and sang "Day is Dying in the West." he cynics call it sun worship and they ay be right.

But we had leaders at those camps, omen who were dedicated Christians and ho liked us girls. Miraculously, the ospels throbbed with new meaning and hrist became a living Leader Whom we solved to follow to the end. We sang d we sang, in every spare minute of the y and some of the songs I learned there sing to my children now. We became ware of beauty and if we worshipped the ork of the Creator too ardently, we were so drawn nearer to the Creator. We discovered ourselves at Camp, discovered that our adolescent dreams and insecurities and questions were shared by others, and discovered that we belonged to God.

The campsite I loved has long since been abandoned, but if I could go back to it and inspect it on behalf of my own children, I should probably be shocked by its inadequacy. Nevertheless, the camps there did something to my soul from which I have never recovered. May the camps with the javex and the orange juice and the dry cabins do as much for my children.

As I See It

By ROMAN COLLAR

I WAS down in Ohio on a sad mission. While there a lady gave me one or two issues of a very fine religious magazine. In one I noticed an article on a very suggestive subject, *Everybody is a Somebody.* I have not observed the value of the individual—all individuals!—put quite quite so strikingly as in the title. By the very nature of God, we presume and believe, that every man is of incalculable value in His sight. We remember that Paul the Apostle was so sure of it that He wrote, "He loved *me,* and gave Himself for *me.*" In other words, everybody is a somebody so important that Jesus died for him. His great love took in all men. The rain cometh upon the just *and* the unjust. The essence of the Gospel is, "*Whosoever* will may come. . ." "Despise not," warned Jesus, "*one* of these little ones."

Is this, *Everybody is a Somebody,* not one of the principal things that cause unrest among the backward nations today? These peoples are just becoming aware, and largely through missionary effort, that they are important in the scheme of things, and the moment a people, of whatever colour or clime, awakens to this liberating truth, the climb upwards begins. And it cannot be stopped, and should not be delayed.

The writer of the article referred to, Dr. H. B. Walker, went on to say, "We want people to see us as somebodies. Immanuel Kant, the German philosopher, insisted that the most vital law of human relations demands that we look on people as ends in themselves and never as a means only. So the laundress is not just a means of getting the laundry done. The milkman is not merely a means of having our milk delivered; he is a child of God to be treated with courtesy as befits his spiritual dignity. The store clerk is not merely a means of serving our needs; she is a person, bearing within herself some mark of God."

If the above be true, all of us are somebodies! *your* breadman, *your* postman, *your* neighbour, *your* child's companion, *your* garbageman, and so on. They are not assembly-line productions, but each a separate creation by God. Forget that, and human relations blow sky-high. Everybody is a somebody, a somebody because God made him.

And again, if our thesis be true, and it is Scripturally unquestionable, there can be no limit to our human interests; they are all-inclusive. *We* are somebodies—

The people that sit in great darkness;
The dwellers in slums and unspeakable poverty;
The slaves to drink and gambling;
The inhabitants of prisons, asylums, hospitals;
The juveniles gone astray, and the Godless parent;
Our so-called national enemies;
The ruler and the ruled, etc., etc.

All, *all* are SOMEBODIES—people, who are sinners, for whom Christ died, who must be born again, and who must come to the Saviour for there is salvation in none other.

God so loved the somebodies of the world that He gave His only-begotten Son . . .

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Is belief in miracles essential to Christians?

A. J. EBBUTT* asks

Miracles: Fact or Fiction?

ONE OF A SERIES

THE Bible must appeal to the mind as well as the heart, and it cannot do this if there is not clear teaching about the miracles.

The views about the miracles in the Bible can be divided into two. The traditional view holds that these miracles are genuine historical events. According to this the purpose of miracles is evidential; in the New Testament they are to prove that Jesus is the Christ. The modern view holds that the miracles are capable in the main of a natural explanation. The gain in the more moderate of such modern views is that the marvellous happenings of long ago for which science can now give an explanation need no longer be classed as miracles. This is to be accounted a gain, since the less our faith is based upon the purely miraculous and arbitrary, and more upon sound reason, the stronger that faith will be. However miracles are explained today, they must never be regarded just as expressions of pre-scientific ignorance of a by-gone age, since miracle is part of the central witness of Scripture itself. We must arrive at some view that will do justice to the miracles of Jesus, which will not be credulous, but will recognize them as an integral part of the New Testament picture.

The historical value of the New Testament records has been considered, but it is impossible to remove the miracles an still leave anything like a trustworth account of the ministry of Jesus. Mar devotes one-third of his Gospel to th subject of miracles (209 verses out of 661 Thirty-five miracles performed by Jesus a recounted in the four Gospels. Thos (seven) in the Fourth Gospel present special problem, for it is inconceivable tha if the Synoptic writers had heard of ther they would have ignored them. The Ne Testament writers believed that Jesu performed miracles, and there is no ev dence that His enemies ever refuted th claim of His followers. Moreover, both th attitude of Jesus and His word establis the claim to work miracles. His temptation become meaningless unless we believe H felt a certain unique power which He coul have used. He claimed to work miracle cf. Mark 3: 26, Matthew 11: 5. The meaning for Jesus seems to have been tw fold. First, they were deeds of merc called forth by His own compassion and b faith on the part of man. Second, the were "signs" that the power of the Kingdo was already active among men.

There are a number of possible principl of interpretation.

(1) The miracles must be approache from the standpoint of historical evidenc Is there evidence for the miracle? Th more unusual the occurrence, the mor evidence will be required. Historical crit cism has shown that we must distinguis between fact and interpretation. A stor which passes through an oral stage receive additions, and there is a natural tendenc to heighten the miraculous. We can trea this latter factor in Matthew and Luke a compared with Mark, and the process completed in the Fourth Gospel. Th writers of the New Testament were me steeped in the Old Testament, who believe that the prophets of old worked man miracles. Naturally, they would ask whethe their Master could do less.

(2) The traditional view of miracles a evidential signs, proofs of Jesus' divinity is not good enough. We do not believe i Jesus because He worked miracles. Ou faith should be grounded upon somethin deeper than miracle. (3) Of all the recorde miracles of Jesus, the question ought to b asked, "Is it like Jesus?" We must judg Jesus' acts by the total picture we hav of Him. Is it like Jesus to still a storm to multiply bread, curse and destroy a fig tree? To heal? That would be in characte To save Himself? Jesus never used miracle selfishly. In other words, the mora nature of the miracles must be taken int account. Compassion and pity for men a a motive for a miracle was itself miraculou in a callous and brutal age. But the suppl of more wine—a very unnecessary deed i

(*Continued on page* 20)

**Professor Ebbutt is dean of arts an director of theological studies, Mount Alliso University, Sackville, N.B.*

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Rev. J. A. M. Bell, *Headmaster*
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MIRACLES

(*Continued from page* 18)

it required a miracle—does not ring tr to Jesus.

We reject some so-called miracles, n because they are impossible, but becau they are unworthy. (4) When we app the principle that Jesus had a real ma hood, then some miracles are automatical ruled out. The full powers of a perfe faith are not known and therefore it cann be said, this or that miracle is impossib but it can be argued that all miracles mu have a logical and moral basis. Son miracles are by their very nature a criticis of God's handiwork. There is anoth reason for suggesting that Jesus work His miracles as a man, namely, that H relegated His powers to His disciples, Matthew 10: 8.

When we apply these various princip to the recorded miracles of Jesus, there no reasonable doubt but that Jesus pe formed most of the miracles, and that th are an essential part of the story of Jes The miracles of Jesus are often divid into two classes. (a) There are the heali miracles, which we can accept in the ma Heightened details such as Jesus sendi the demons into the swine we can take o as they do not ring true to our total pictu of Jesus. He would not willingly cause t destruction of other people's property a livelihood in this way. Surely in a pla like this, the simplest explanation is t best — that the swine were frightened the gesticulating and noise of the lunat and took fright. No one was to blame. T miracle-stories of raising the dead a usually classed with the healing miracl Starting with the story of Jairus's daught it is better to take Jesus' words at fa value, "The child is not dead, but sleepin and then we can understand how the deta were added in the other similar stories emphasize the miraculous. With the exceptions, the stories of healing of c Lord can be accepted as natural expressio of His compassion and of the faith whi He called forth from men, and as sig accompanying and agreeing with the missi of One endued with the fulness of Go spirit, and in complete harmony with G and man. Add together the knowled faith and the prayer-life of Jesus and t faith of His patients, and in the light the newer insights into psychosoma medicine, it would have been strange inde if there had been no miracles of healing.

(b) The nature miracles all seem admit of a rational explanation. Here should be axiomatic that of two expla tions, the simpler is to be preferred. T following are the nature miracles: Jes walking on the water; Jesus stilling storm; Jesus feeding 4 or 5,000 peop Jesus cursing the fig-tree; and Jesus tu ing water into wine. They all contrad the attitude of Jesus shown in the way which He met His temptations. He w

(*Continued on page* 24)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Has the minister the authority to remove the name of a church member from the official roll because he has not been attending church?

A. No. Such action, if taken, must be taken by the Session.

Q. Can you quote Scripture where it says that one must join the Church to be saved?

A. No. But when one is converted or is saved he becomes a member of the Church, or the body of Christ. Such a member of the Church will normally wish to profess his faith publicly, and join the fellowship or visible church.

Q. Should a minister smoke a cigar on the street?

A. We always feel that cigars smell better outside than in.

Q. Is it desirable that ministers spend more than two or three years on a pastoral charge?

A. Yes, if they are good ministers.

Q. What minimum term would you suggest for a first charge; a second charge?

A. We discussed this with some laymen. They imply that for an efficient minister the longer the better; for an inefficient one, the shorter the better. We think it reasonable to assume that ministers mature with the years, that they will profit from their early mistakes and that their pastorates will increase in length. However, it is obvious that small rural and frontier churches are suffering from having young men who don't stay long enough. Some even suggest that the big urban churches suffer from the opposite.

Q. Where is your authority to say "ushering comes under the jurisdiction of the Session"?

A. In Section 100 of *The Manual* it says "It shall be the duty of the Session to have the oversight of the order of public Worship. . ." We think ushering is an important part of any service of public worship in a United Church.

Q. Should an honorary elder assist at a Communion service if he is not particularly asked?

A. This is one of those things which should be worked out at the time a person is elected an "honorary" elder, or there is bound to be confusion. It is a matter for the Session itself to decide.

Q. What are the duties of elders at the service where new members are received by profession of faith or transfer?

A. It is the duty of the Session itself to decide what part in it elders will take. Frequently the Clerk of Session or some other elder, or several, will be asked to extend the right hand of fellowship in such a service. Certainly it is the duty of every elder to take special note of those who are being received and welcome them if he has not already called upon them, if they are in his district.

Q. What does the Church teach regarding the bodily second coming of Christ?

A. Limited reference will be found in the *Catechism, The Statement of Faith* and the section on doctrine in the *Basis of Union*. Also, it is expected that a fuller statement will be made in the report of the Committee on Faith to the next General Council. This will, no doubt, be embodied in a new book on these matters to be published soon.

Q. Would you consider it proper to rush through a communion service by having half the elders serve the bread and when they are part way down the aisle having the other half start serving the wine? This means that the congregation ends up holding both bread and wine before they partake of either.

A. This "simultaneous communion" is in varied forms very common in The United Church of Canada. It is not the method recommended by those who have made a study of these things, nor is it the one traditional in the Church. Normally we think it best for those participating to eat and to drink as they receive. At the same time we are not very fond of the custom in some large United Churches where the service becomes very tedious and very prolonged. We appreciate the efforts of Sessions to keep the services simple and not too long, but we don't think this is the best method.

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Conducted by M. MACDONALD

The Chatterbox

OF MAKING many books — on religion — there seems to be no end. The speci shelves on which we place review copies are piled high with books on all phas of the subject, most unusual in summer. . . Just the other day we had a request f some study material on that strange book of Job and now along comes a book writte by William B. Ward and published by the John Knox Press, *Out of the Whirlwind* answers to the problem of suffering from the Book of Job ($2.50). . . Dusting book on our home shelves the other day we picked up the well-worn and treasured copy *Alice in Wonderland* with the Tenniel illustrations and remembered again with wh irritation we had looked at a copy with modern drawings. We have learned since, hov ever, that a publisher who used modernized pictures in a number of classics later re-issue them with the familiar traditional illustrations. Pamela Marsh writing on children books, *Dressed for Spring*, in *The Christian Science Monitor* suggests that we keep t pictures we have inherited but have new plates for them so that they will have the original freshness. . . By the way, did you know that teen-agers think illustrations mak books appear juvenile, and will have none of them, so the publishers are limiting illu tration to chapter headings and jackets.

The Spirit of Man

Edited by Whit Burnett. (McClelland and Steward, Ltd.) $5.50.

Reviewed by D. K. Burns.

Here is a selection of the writings of forty men of our time who really get their fingers into what it's all about. Stories and reflections upon the reaction of man to man and man to God that make you proud you belong to the human race. And such varied and brilliant company to walk with, for example: Katherine Mansfield, C. E. M. Joad and Paul Tillich. Layman or minister, you'll get endless satisfaction from this volume. Here is no third rate apology for religion and the soul, but the questing, mysterious, glad, reverent spirit of man "rejoicing as a strong man to run a race." The Spirit of Man is such a brave, sensible, gay thing you'll be sure he walks with God.

The Paul's Cross Sermons, 1534-1642

By Millar MacLure. (Toronto: University of Toronto Press.) $5.50.

Reviewed by Gerald R. Cragg.

A casual glance might suggest that this is a learned work, written by a learned man, published by a learned press, and of interest only to learned people. This would be a serious misconception. It *is* a learned book, but it should have a much wider appeal than might at first seem likely. Professor MacLure of Victoria College has given us a fascinating study of Paul's Cross —the outdoor pulpit in St. Paul's churchyard, London—and of the sermons preached there during a very important century of English history. This was the most influential pulpit in the land, and the preachers who occupied it were chosen with care. We see the skill with which, in times of crisis, the authorities "tuned the pulpit." The various controversies pass in turn before our eyes, and we watch the hopes and fears which animated men's minds. Henry and the breach with Rome, Edward and the radical Reformation, Mary and the popish reaction, the Elizabethan settlement, the struggle with the Puritans, the troubles of the early Stuarts — all are here. The sermons provide more than a cross-secti of English history. We see the way which a curious but significant instituti operated. The material supplies many a fascinating sidelights on the life and ma ners of the times. It provides a usef pretext for a general examination of preac ing style and method. A great wealth material is presented in a fluent and effe tive style. As a supplement, Dr. MacLu provides a Register of the sermons preach at the Cross during this period. If dema warrants a second edition, there are number of small slips which should corrected. This is a book which refle great credit on the author, on the institut which he serves, on the press which h published it, and on Canadian scholarsh in general.

In the Last Analysis

By Alexander E. Kerr. (Toronto: T Ryerson Press.) $1.00.

Reviewed by R. C. Chalmers.

Kerr

This book co sists of six sermo and addresses whic with one exceptio were delivered the President Dalhousie Unive sity on special occ sions over the pa few years. The fir sermon gives t book its title, *the Last Analysis.* "An Apology f Fools" is a sermon based on the text, "W are fools for Christ's sake" (1 Cor. 4: 1 The subject is dealt with in a broad, fre and incisive manner. "What Must I Do be Saved?" is a sermon of fine scholarsh and evangelical insight preached at Mou Allison University. To this reviewer, ho ever, the sermon on "The Problem Suffering," delivered to the students of t Faculty of Medicine, Dalhousie Universit is of special excellence. It plumbs t depths of human experience as man co fronts this perennial problem and it brin to bear on this subject some of the be

nking of the ages, as well as the light of Christian faith.

All of these sermons and addresses are a high order. They show us, for one ng, that Dr. Kerr emphasizes the ethical d humanitarian aspects of Christianity. a day when some theologians, as we have en warned, may lead us into a new era Protestant Scholasticism, it is this ethical phasis which we need to hear again d again. Our Gospel has a Biblical and ological base. It must also retain its manitarian outreach. Then again, the thor is a man of wide reading and by ustration, anecdote and quotation he ners the reader into the treasury of great oks, past and present. He shows us anew at all good reading is grist for the eacher's mill. Moreover, Dr. Kerr is a ar thinker who marshals his points in a gical manner and states his case with both rity and precision.

Any person, ministerial or lay, will find this book an ample supply of those iritual ingredients with which to build the ore stately mansions of the soul.

ious and Secular America

By Reinhold Niebuhr. (Toronto: S. J. Reginald Saunders.) $3.95.

Reviewed by J. A. Davidson.

Reinhold Niebuhr seems incapable of riting anything not worth reading, and is, his latest book, is confirmation of that. may not be Niebuhr at his consistent st, but Niebuhr at his second-best is still questionably in the front rank.

This book is a collection of recent essays, ost of which the author says are "journalic"—and they are journalism of a very gh order. The first essay, from which the ok takes its title, is a brief but brilliant udy of the forces that have made Amerin civilization. (Some young Canadian holar looking for a thesis topic might well tempt an extended study along these lines Canadian history.) Essays on the negro oblem in the U.S.A. and the relations of aristians and Jews cast some new light on ese much-worked-over topics. (Another esis suggestion: "The Concept of Irony the Thought of Reinhold Niebuhr.")

he Skeena, River of Destiny

By R. Geddes Large, M.D., F.R.G.S. (Vancouver: The Mitchell Press, P.O. Box 6000.) $3.50. (Second printing)

Reviewed by Lorne Pierce.

The history, arts and letters of British olumbia are being taken in hand by the entennial Committee, and many projects importance, both to the Province and e Dominion, are being carried through ith great distinction. The book under view was sponsored by the Prince Rupert ommittee of the Centennial.

Dr. Large is the son of a Methodist edical missionary, and was born in the dian village of Bella Bella. Upon his aduation in medicine he assisted Dr. G. Darby at Bella Bella, next served at azelton Hospital, then at Port Simpson, nd finally entered general practice at rince Rupert. He has presented several collections of Indian artifacts to the Royal Ontario Museum, written a successful book on Indian folklore, *Soogwilis,* and has found time to take a prominent part in the life of his Province. No one could have been better qualified, therefore, to undertake this Centennial volume, and it is difficult to see how it could have been improved.

The Skeena is indeed a river of destiny, and Dr. Large weaves an exciting story of exploration and settlement, mineral wealth and those who sought for it, the native peoples and the invasion of highways, railroads, steamships, industries of many kinds, and, of course, missions and the emerging West Coast culture. The book is well illustrated and properly documented. It is written by one proud of the story, and in love with the river of destiny and its bordering valleys and mountains, and the people who call it home.

Our Miss Williams

By Tasha Beining. (Toronto: Dodd, Mead & Co. [Canada] Ltd.) $4.00.

Reviewed by J. H. Arnup.

I was warned not to expect too much of this book, and was, therefore, agreeably surprised. It is an interesting young people's story. However, despite the title, the centre of interest is not always Miss Williams. The story revolves around the author, Tasha, and her brother Nick. They are the children of a Russian count, in a period which includes the First World War and the outbreak of the Russian revolution. Miss Williams was their very English governess. It recounts their various travels, adventures and numerous pranks until they finally escape from Russia on a British warship and are taken to England. There the ultra-British Miss Williams begins immediately to think nostalgically of their life in Petrograd!

Interesting illustrations illuminate the text.

Book Notes

The Highway—An Anthology compiled by Elfrida Vipont (Oxford) $2.50. This book is divided into twelve main sections and the inspiration of each section is a passage from a Pauline epistle. The purpose, according to the author, is to serve as a bedside or prayer-time book. Selections are from many authors, and the volume contains 12 full page illustrations from religious art.

The First Christian by A. Powell Davies (Ambassador) $4.95. The author, a Unitarian minister in Washington, shows Paul to be greatly influenced by Gnosticism and the mystery religions, a renegade from Judaism who turns Christianity into a Judaic-Gentile religion of salvation. One would not think he was writing about the same person as J. S. Stewart in his *A Man of Christ* or A. M. Hunter in *Interpreting Paul's Gospel.* He is tied to the historic-cultural approach and sees nothing beyond the situation.

Jesus and His Coming by J. A. T. Robinson (Ryerson) $3.00. Evanston, 1954 theme, "Christ the Hope of the World" stimulated a large amount of Biblical research and theological writing on the subject of Christian eschatology. For too long this doctrinal field was left to the prognostications of the sects. In recent years the major churches have been taking eschatology seriously. This is detailed New Testament study of Jesus' Coming and is a major contribution to the subject.

Religious Language by Ian T. Ramsey (Ryerson) $3.75. This is a book for the expert in philosophy and theology. Another in the very valuable series under the general title "The Library of Philosophy and Theology" its sub-title is "An Empirical Placing of Theological Phrases." The aim of the author, Professor of the Philosophy of the Christian Religion in the University of Oxford, is to relate the concern for language in contemporary philosophy to the field of theology. He believes that logical empiricism (positivism) can be of service to theology.

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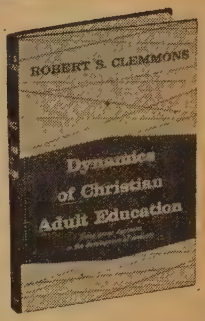

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MIRACLES

(*Continued from page* 20)

refused to turn stones into bread woul not petulantly curse a fig-tree that did no bear fruit out of season, or use a miracle t feed a great number of people who wer in no danger of starving. He who refuse to do the spectacular for His own con venience or safety would not still a storm or walk upon water. Surely the rationa explanations are all simpler, such as cursin the fig-tree is to be explained as a parabl (Luke 13: 6f) hardened into a miracle, an so on. The real miracles in these storie are the generous impulses of peopl loosened by Jesus in the case of the feedin of the 5,000, and the fear of the disciple overcome by the calmness of Jesus in th case of stilling the storm. We must discer the miraculous in spiritual things rathe than in the physical sphere.

Jesus felt Himself endowed with a specia power. This is the implication and witnes of the temptations. His deeds of healin were wrought by the Incarnate Spirit o God in the man Jesus, and evidently coul be repeated to some degree by His disciples Jesus Himself is the greatest miracle. I Him we have the moral miracle of chan acter and personality. He is the paradox Face of the Father and Ideal of the Man By applying historical and critical scholar ship to these recorded miracles, it i possible to accept the majority of then and the others may be explained in a wa which contributes to the total picture o Jesus which we have in the Gospels. ●

For further study Professor Ebbutt suggests rea ing Mark 4: 35-41, 5: 1-20; Matthew 9: 18-2 Luke 18: 35-43; John 2: 1-11.

Because of a typographical error on Pag 18 of the May 15th issue, we are publishin herewith the concluding sentence of D Ebbutt's article:

. . . Jesus at His las supper with His disciples and friend witnesses to this long struggle, "You an those who have continued with me in m trials. . ." (Luke 22: 28).

MINISTERS ARE MADE

(*Continued from page* 14)

"The B minus didn't bother me much. Bu I did feel mean about letting Dr. Cousland down."

Undergraduates who see their Principa out cheering the soccer team might suppos that he was simply about his professiona duties. But another search of the recor shows that he won his colours in Edinburg and Oxford (while winning honours i history) and played well in rugby, cricket tennis; he rowed and he rode, too.

Mrs. Cousland, the former Elizabet Rowlands, like her husband, comes fron a missionary family. His father was medical missionary in China, where D Cousland was born. Her grandparents wer pioneer missionaries in South Africa. The have two daughters and a son, Richard, Victoria graduate in history, has just com pleted a course in law.

In Emmanuel post-graduate work has come very important in recent years, licated by the numbers of Th.D.'s and M.'s given. It pioneered this some two cades ago, and for fifteen years now the ulties of Toronto's four Theological lleges, Knox, Wycliffe, Trinity and mmanuel, have co-operated in the Toronto aduate School of Theological Studies.

Graduate students working toward a M. or Th.D. in Emmanuel may take ne of their work from a Knox or Trinity ofessor, and faculty members from the veral colleges will examine their theses. e degree is conferred by Victoria iversity.

Last year 99 United Church ministers re enrolled in the Graduate School—17 re candidates for Th.D.; 44 for Th.M.; for B.D. It is necessary to take a year intramural work for each degree. The iff feels that this is one of their most portant contributions to the Church—couraging working ministers in habits of gular study.

Last year Professor John S. Whale came give a series of lectures, a number of em open to the public. Through the years en like Brünner, the Niebuhr brothers, llich and many others have lectured at mmanuel, and the opportunity is always ven for outsiders to hear them. Such terprises are in co-operation with the her colleges.

The Canadian Journal of Theology, though not limited to Toronto theologians by any means, would never have been published if it had not been for Emmanuel Professors like Professors George Johnston, Wm. Fennell and James Guthrie.

Victoria University's new Doctors of Divinity, Mathers, Cragg, Organ and Birtch

Pringle and Booth

These co-operative activities bear fruit in the attitude of men in other churches like the Toronto Professor who said recently: "I find myself becoming very fond of the United Church. Then I stop and wonder is it the United Church I love; or is it just that I am so fond of Emmanuel College and its Professors?"

Ministers-to-be, whether students in arts, or graduates in theology, are expected to take their place in the University. Among this year's graduates Alistair Haig was a former Captain of Varsity's football team. During the year Emmanuel's quartette won the Canadian University quartette championship for U. of T. Second year student, Howard Mills, is off to Jugoslavia as one of three U. of T. students attending a world-university affair. The trend in recent years has been for theologs to marry, and in some Theological Colleges almost all do. This makes it necessary for most of them to work, and in areas of the church where there are many vacant charges students are able to supply a church and attend lectures.

Emmanuel has a smaller proportion of married and working students. One reason is there aren't as many available charges in the Toronto area. Another is that Emmanuel quietly resists entrance of too many older short course men, and insists on academic standing. It also urges its men to live in one of its beautiful residences.

Some Victoria Arts Professors complain over their lunch to Emmanual Professors about the boys who think seven years is too long to train for the ministry, or who seem to be looking for an easy course. Even this has its subtle influence on Emmanuel which constantly emphasizes that the man who dares to stand up in a pulpit to preach needs to be a well-trained and educated man. In such ways they seek to keep healthy the marriage between learning and the Church, and the goal of a well-educated ministry. ●

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About People and Places

Six Port Workers to Meet Estimated 60,000 Immigrants

More than 110,000 immigrants are expected to come to Canada during the summer when the steamship schedule is in full swing. Half or more will arrive by sea, landing at Halifax, Quebec and Montreal.

The United Church, which has more linguists to help newcomers than all other Protestant churches put together, has made preparations to receive the immigrants. At Halifax, Rev. Hanns F. Skoutajan and Miss Aileen Ratz of the W.M.S. will meet all who land there. Dr. A. S. Murray and Miss Louiza Mayova will meet the ships at Quebec and Montreal, and for the summer season will have two young theological assistants, Mr. Robert A. Pentinga of McGill, at Montreal, and Mr. Jan A. Huntjens of Mt. Allison, at Quebec. Both are Dutch and speak four languages.

The five workers overseas at Liverpool, Southampton, Glasgow, Belfast and Bremerhaven, consulting the passenger lists, take down the names of Protestants and members of sister churches. They send a letter of greeting from the United Church to each cabin along with a United Church badge to wear on landing. They forward by air mail the passenger lists to the port representatives in Canada, who in turn send off notes to the ministers of United Churches in the places to which the passengers are going. When the boats dock in Canada these people have the church worker to welcome them and speed them on their way.

Unfortunately no arrangements are made to meet those arriving by air and their names and addresses cannot be secured for the churches at their destinations. At least one-third of all immigrants come this way. The United Church is making efforts to come to some arrangement with the Department of Citizenship and Immigration by which the necessary information may be secured. Once names of immigrants arriving by air are available the churches at their destinations can be notified. This will close the present gap in the Church's immigration aid service.

Church in the Armed Forces

The two Protestant chaplains at **Camp Chilliwack, B.C.,** Capt. M. K. Roberts, Anglican, and Capt. E. W. MacQuarrie, United Church, recently held communicants' classes. As a result, two services for reception and confirmation of new members were held in "All Sappers Chapel" in Camp Chilliwack. The Anglican Bishop of New Westminster, Rt. Rev. Godfrey P. Gower, confirmed 17 and received two others from the Roman Catholic Church. At the regular morning service, United Church Padre MacQuarrie received 19 on profession of faith, along with two others, including a former Roman Catholic, who were unable to be present.

During May, a service of reception into full communion was held in the Protestant chapel at **RCAF Station, St. John's, Que.** Conducted by F/L the Rev. N. L. Watson, Chaplain (P) six young people, representing four provinces, were received into the membership of the United Church.

Squadron Leader R. P. Condon, Senior Chaplain (P), **RCAF Station, Trenton, Ont.,** after holding communicants' classes, received about thirty young people into membership in the United Church at a recent service in the chapel.

Portrait of a Principal

A portrait of **Dr. Bert Howard,** a forme principal, was unveiled in the chapel o Albert College, Belleville, Ont., last mont during the annual Alumni Home Comin When the drought hit the Canadian prairie the Church sent Mr. Howard down fro Saskatchewan to tell of the plight of th people. His graphic story sent the carload of food and clothing rolling westward. Mee ing him at that time, the Board of Alber College appealed to him in 1934 to tak over the duties of Principal and Headmaste of Albert College which had only twenty-fiv students that fall and needed an able admin istrator. He accepted the task and during th next ten or fifteen years great strides wer made. Students grew in numbers, majo projects of renovation were carried throug and the prestige of the College increase In recognition of his work, Queen's conferre upon the Principal the honorary degree o Doctor of Divinity. Dr. Howard retired i 1952 and resides near St. Catharines, Ont.

Everybody Belongs to W.A.

A W.A. dream-come-true is to be foun in a Newfoundland fishing village of 4 families where active membership in th local Woman's Association is 48. This wa one of the interesting items reported b conference W.A. presidents to the annua

eting of the Dominion Council of the man's Association.

Mrs. K. R. Rose, re-elected president, ke of the increased interest of all women the mission of the church as noted from grammes used and the treasurer's report. 1957 the W.A. gave to the W.M.S. 8,030, an increase of $15,588 over 1956. gave to the Missionary and Maintenance nd $94,116, up $21,340. The organization sed $5,094,612 last year in the 6,189 al Woman's Associations, with a total mbership of 217,342.

Mrs. Rose also reported progress toward unified organization as shown by an reasing number of Federations and the operation of W.A. and W.M.S. in joint etings and projects.

issions at Matheson

St. Andrew's Church, Matheson, Ontario, ried out a Missionary Festival recently h Rev. Hilda Johnson, Union Theological minary, Indore, India, as speaker. The l was festive with lanterns and posters, ndicrafts, photographs and literature. The nday morning service conducted by the nister, Rev. Ronald J. Warren, was dressed by Miss Johnson, who spoke of e needs and opportunities for the mission- y in India.

reaching in Brookfield

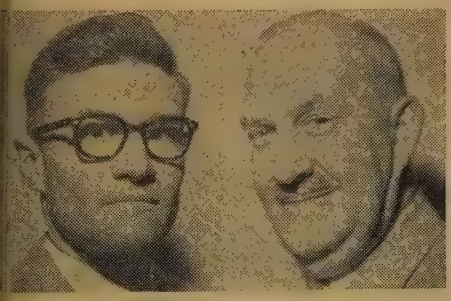
Supported by prayer groups in Ontario d elsewhere, a visitation and preview, the **ookfield (N.S.) Charge,** Rev. John E. enderson, minister (the largest rural con- egation in the Maritime Conference), was dy when the time came for a Preaching ission conducted by Rev. Richmond Stuart Tatamagouche and song leader, Rev. uce Atkinson of Maitland. First night endance of 150 was more than doubled succeeding nights, ending with a capacity ngregation of 360.

ld Trowels Useful

After two years of planning and prepara- n, **Devine St. Church,** Sarnia, Ont., now s a new Christian Education Centre, cost- g $100,000. A special corner-stone laying remony was conducted by the minister, ev. J. Stanley Gibson, when honorary embers of the Official Board used trowels at were associated with earlier buildings.

.E. Staff Shifted

Five new appointments have been made the Board of Christian Education to take fect July 1, 1958. **Rev. Elton Davidge,** epartmental Secretary for the Hi-C pro- amme, Young People's Union and related nday youth work; **Miss Mary Elizabeth**



Henderson Young

one, Departmental Secretary for the xplorer programme, Junior Camping and nior Sunday School work; **Rev. George D. oung,** Field Secretary for Alberta Confer- nce; **Rev. John Henderson,** Field Secretary

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60 x 60	Wall B, beaded	43.75	32.80
50 x 50	Wall B, beaded	27.00	20.25
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* * *

Former Moderator, the **Very Rev. Willard Brewing, D.D., and Mrs. Brewing,** recently celebrated their Golden Wedding anniversary in their Toronto home.

RCAF on the Air

On Sunday, June 22, on the Religious Period, 2.30-3.00 p.m. E.D.T., an RCAF Service will be broadcast, arranged by Wing Commander W. Rodger from the RCAF Station, St. Hubert, Que. On the same date, 4.30 to 5.00 p.m., over the Church of the Air, Rev. G. M. Hutchinson, of Telfordville, Alta., will broadcast.

Rodger

Modernize at Chatham

Building a new hall and renovating the older building has been a recent project of **Victoria Ave. United Church,** Chatham, Ont. Three storeys high, the modern blond brick building cost $90,000. Renovations have made the original building up-to-date and efficient. Rev. Fred Roberts is the minister.

Building in Vancouver

Over 300 people stood in the warm spring sunshine for the turning of the first sod of the new **St. David's United Church,** West Vancouver. Begun two years ago when ten interested people held service in a hall, the congregation has grown rapidly. Construction of the building has begun on the two-acre site, and the church is scheduled to be completed in November. It will cost approximately $160,000.

Nelson Building Boom

The emphasis is on church extension in Nelson, B.C. The new **Fairview** Church, on which much of the work was done by volunteer workers, was dedicated last month at a service conducted by the minister, Rev. H. R. Whitmore.

Begun two years ago when downtown St. Paul's and Trinity amalgamated, **Fairview** was inaugurated to serve a growing community of the same name, as well as the **North Shore** residential area where a hall has recently been built to house the new congregation.

St. Paul's-Trinity is now filled to overflowing and extension is being considered there also.

New News Time

The weekly broadcast of religious ne over the C.B.C. by **Rev. W. J. Gallaghe D.D.,** of the Canadian Council of Churche will be heard at a new time during th summer months: 11 a.m., E.D.T. on th Eastern network on Saturday; at 12 noo Central Daylight Time on the Mountain an Pacific networks, and on Sunday at 9.15 a.m Central Daylight Time on C.B.W., Winnipe

Baptist Youth in Toronto

Delegates will gather in Toronto June 2 July 2nd for the **Fifth Baptist Youth Wor Conference,** which will be held for the fir time in North America and draw fro seventy countries. It is expected the Co ference will be the largest group of Bapti youth ever assembled. Prime Minister Joh Diefenbaker, a Baptist layman, is th Honorary Patron.

Birth to Building in 18 Months

Bethesda United Church, in Toronto su urban Don Mills, turned the sod for th first $150,000 unit of the new church 1 months after the first service was held. Th Rev. Wesley Morris went from Simpsc Ave. Church, Toronto, to lead the infa congregation which raised $100,000 in i first year.

* * *

Rev. Theodore Ross and Mrs. Ross, 26 Notre Dame St., Summerside, P.E.I., cel brated their Golden Wedding Anniversar on May 24th. A reception was held i Trinity United Church. Of their thre children, one daughter and a son wer present, with their families.

Centenary at Springhill

Springhill (N.S.) United Church held thre services to mark its centenary. Special book lets were prepared by the minister, Rev. W T. Mercer, and greetings were received fro General Council, Conference and Presbyte officers.

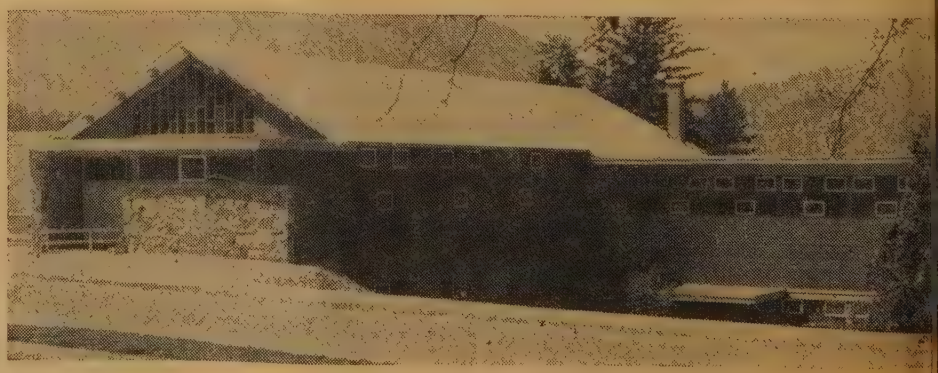
Pews for Regina Beach

The first act of Mr. Richard de Lorm the student minister at **Regina Beach, Sask** was to conduct a service when 16 pews wer dedicated by Rev. J. Sangster, Lumsden, a a memorial to Mr. James Petrie, Mr. Le Eddy and Mr. Clifford Cushing.

Chaplains Posted

Two United Church chaplains have bee given new postings effective in Augus **Lt. Col. J. P. Browne, MC,** presently Com mand Chaplain at Central Command Head quarters in Oakville, Ontario, will becom Deputy Director of Chaplain Service (Protestant) in Ottawa, while the presen

(*Continued on page* 31)



A fair view from Fairview

HICH IS RIGHT BIBLE?

(*Continued from page* 15)

thew (5: 44) and Luke (6: 27) attribute esus in "Love your enemies."

ompared with the Greek and with the ., at times Phillips is laboured and dy. For example, in Luke 9: 22, fol- ng the Greek closely the A.V. gives ying, The Son of Man must suffer y things"; but Phillips gives "at the e time warning them of the inevitability he Son of Man's great suffering." The ek has *eight* words and the A.V. has ; but Phillips has *sixteen,* including onderous polysyllable to translate the in a little Greek verb-form *Dei.* Again, ohn 9: 39, the A.V.'s "For judgment" slates precisely the corresponding *two* ek words and keeps their position at beginning of the sentence; but Phillips *six* words to *mis*translate with "I have e into the world *to find that I judge it.*"

Grammatical Errors

Text, some comments about mistakes in lish grammar. Phillips makes Luke 2) say "*whom* we know were eye- nesses." Here the parenthetical "we w" is wholly Phillips'; and this bellishment led to the error in *whom.* John 8: 53 the A.V. translates *three* ek words by *four,* "whom makest thou self?"; but Phillips has *eight* words and

"Lazarus is dead" so they said
But Jesus was there to say "Live."
"The way is dark! All dark!" she said
But Jesus said, "I am the LIGHT."
So Friend look up tho' dark the road,
Tho' friends are dead, we look ahead,
And trust for Final Good.
—M. J. Barker

grammatical error with "*who* are you king yourself out to be?" Then, in the y next verse (John 8: 54) he makes us himself say "*Whom* you say is your d." In these examples, where the trans- or should have *who* he has *whom,* and ere he should have *whom* he has *who.* w of course those mistakes were made consciously; but what are we to say out such language as the following, ributed by Phillips to Jesus himself? anslating the Greek exactly (John 18: 4, 20: 15) the A.V. gives "Whom seek ?" and "Whom seekest thou?" In each e Phillips gives "*Who* are you looking ?"

Now why does Phillips keep making such partures from the Greek text? Well, general, the Authorized Version is so utifully true to the form and to the aning of the Greek in the Gospels as make its wording appear often inevitable. follows that, in his resolve to get away mpletely from the Authorized Version, illips gets away often also from the eek and resorts frequently to wordy raphrasing and to playing fast and loose with Greek moods and tenses — to such extent, actually, that one is left wondering about the practical value of textual scholarship at all, if, finally, the translator is to exercise such licence. A version based on such theory of translating cannot (I feel) constitute a replacement for the Authorized Version, either for private reading or for public worship. Indeed, I submit that, in its inspired union of felicity of diction *and* of fidelity to the Greek, in this its 347th year of vigorous life the Authorized Version of the Gospels still ranks *facile princeps* amongst all rivals.

Heinous Reading

If memory serves me, the *Shorter Catechism* teaches that some sins are "more heinous" than others; and I suggest that, well up in the list of "more heinous" sins is a perfunctory or a complacent reading of Scripture during public worship. On the other hand, granted only sympathetic and imaginative and reverent reading, the noble diction of the Authorized Version may prove still the most deeply moving part of the church service. What matters it if, now and then, occurs a manuscript reading that successive scholarship has amended? When necessary, a brief comment will deal with that. What if the diction be literary and poetic? That may but give the imaginative minister the privileged opportunity to encourage and inspire the young people of his church to discover for themselves that our English Bible is not only the source and basis of our religious beliefs but also one of the richest storehouses of our literary heritage and that, as such, it has had a profound and pervading influence both on our literature and on our speech.

Young people fortunate enough to have such a minister, in later years will bless his memory, in that, through his wise guidance, they were helped, in formative years, to distinguish the noble from the ignoble and to store their minds and enrich their lives with literature of timeless appeal and inspiration, and with language of matchless beauty. ●

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DEATHS

FOLEY—Annie L. Foley, Bowmanville, Ontario, May 15, 1958, wife of the late Rev. Herbert W. Foley.

GREXTON—Albert, at his home, Richards Landing, Ontario, on March 3rd, 1958, aged 95 years and long time elder on the St. Joseph Island Pastoral Charge.

1. HELP WANTED

APPLICATIONS will be received for the position of Matron at the Protestant Home for Children, Indian Head, Sask. Nursing experience necessary. Live in. Protestants apply, stating age, experience, salary required, to—Secretary-Treasurer, 1961 Angus St., Regina, Sask.

PROGRAMME DIRECTOR

FOR Y.W.C.A., St. Catharines, Ontario, start September 1st, 1958, to direct an expanding group work programme for teenagers and young adults and supervise volunteer leaders. Job requirements—B.A., B.S.W., and/or experiences in related field. Pleasant working conditions, adequate salary. Apply, giving full details—The Executive Director, Y.W.C.A., 56 Queen St., St. Catharines, Ontario.

CHRISTIAN EDUCATION MINISTER

REQUIRED for Ryerson United Church, Vancouver, B.C. Address enquiries to Rev. M. W. Stevenson, 2195 West 45th Ave., Vancouver, B.C.

WEST end resident to distribute advertisements to householders; age around 60; neat, good health and personality. Prefer man with years of training in church work. Hours—10 - 4 p.m., 4 days per week. State experience. Daily wage required. Box 82, THE UNITED CHURCH OBSERVER.

1B. RETIRED OR RETIRING MINISTERS

RETIRED minister required by Bethel United Church, Grand'Mere, Que. One point charge. Interested ministers write to P. N. Hanson, 30 First Avenue, Grand'Mere, Que.

RETIRED minister available for visiting or minister's assistant. Telephone HUdson 3-7953.

2. EMPLOYMENT WANTED

AVAILABLE — experienced person as church secretary with affinity for group work; Toronto area. Write Box 89, THE UNITED CHURCH OBSERVER.

FINE opportunity is presented for middle-aged lady in good health who is looking for a good home in the country and is prepared to assist in light housework and in caring for an invalid lady. Position is one of dignity and trust and is ideal for the right person with a modest income desirous of augmenting this in return for living in a good Protestant home with comfortable surroundings and under most congenial circumstances. Home is located in one of the most beautiful areas of New Brunswick, easily accessible by hard surface highway to large city within twenty miles. Has hot water oil heating; equipped with all modern conveniences and labour-saving devices; cooking done by both gas and electricity. Apply by letter, enclosing snapshot, stating age and giving particulars personal interests, and supplying as reference name, address minister and two other persons well known to writer but not relatives. Box 90, THE UNITED CHURCH OBSERVER.

REFINED Nova Scotia couple with good references would like employment with an aged couple, willing to travel. Wife is a nurse, can do light household duties—husband can drive car, etc. Can go anywhere in Canada. Box 88, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

AILSA CRAIG, Ont. — three-point charge — near London, on No. 7 Highway. Modern parsonage, good schools, vacant July 1st. Contact Harold Mowforth, Ailsa Craig, Ontario.

BRUCE MINES, Ontario — Algoma Presbytery, two-point charge—vacant June 30th. Furnished manse, $4 000.00. Write H. D. Peterson, Q.C., Bruce Mines, Ontario.

CATARAQUI, two-point charge, vacant June 30th, 1958, close to Queen's University. Minimum salary, plus car allowance. Interested ministers please write to J. B. Johnson, Secretary, Pastoral Relations Committee, Cataraqui, Ont.

2A. PULPIT VACANCIES—Continued

COATICOOK, Que. — Siscoe Memorial United Church vacant. Minimum salary, furnished manse. Telephone and fuel over $200 paid. Contact S. A. Cromwell, Coaticook.

EMMANUEL - HILL three-point suburban Pastoral Charge of Sault Ste. Marie, vacant June 30, 1958. Please contact Mrs. K. Donaghue, 19 Weldon Avenue, Sault Ste. Marie, Ont.

FRANKVILLE - TOLEDO Pastoral Charge (two-point), Kingston Presbytery—requires ordained minister. Well-equipped manse, good educational facilities. Churches two miles apart. Minimum salary, plus travel allowance. Interested ministers write James Rae, Jr., Frankville, Ontario.

GATINEAU, Quebec, Pastoral Charge, Ottawa Presbytery, vacant June 30th, 1958. Salary $3,200.00, car allowance $700.00. Furnished manse, good schools. Ideal location, seven miles from Ottawa. Interested ministers please write Harold W. Simpson, Box 214, Gatineau, Que.

HOLSTEIN Pastoral Charge in Guelph Presbytery becomes vacant June 30th, 1958. Interested ministers contact Howard Holliday, R. R. 4, Mount Forest, Ontario.

INNERKIP, Ontario — 3-point charge, centrally located near Woodstock. Compact charge on good roads. Excellent Public and High School facilities, paying the minimum salary. Vacant July 1st. Write E. R. Shelby, Eastwood, Ontario.

KINGSTON, Ontario — Zion Church — one-point charge, adjacent manse. Duties to commence Oct. 1st, 1958. Contact James Pollard, 10 Drennan St., Kingston, Ont.

LAVAL West - St. Eustache, Montreal Presbytery. Two one-point charges in adjoining communities, require services of ordained minister beginning July 1st. Two morning services. Located 15 miles from downtown Montreal. Furnished manse built in 1956 is one minute from public school; bus transportation provided for high school pupils. Interested ministers please contact Mr. G. D. Hall, Secretary, Pastoral Relations Committee, Box 127, St. Eustache, Que.

MARMORA, 3-point Charge, Belleville Presbytery, vacant June 30th, 1958. Doctors and good Public and High School facilities. Interested ministers contact R. Sweet, Secretary Pastoral Relations Committee, R. R. 1, Havelock, Ontario.

MONTREAL, Quebec — Rosemount Central and St. Stephen's United Churches — two-point charge, salary $3,600.00 plus $400.00 expenses, with manse. Interested ministers apply to Mr. W. J. Griffiths, Secretary, Pastoral Relations Committee, 6656 — 12th Ave., Montreal 36, Que.

RAINIER - Bow Slope (Alta.) rural four-point pastoral charge, vacant June 30th. Three services each Sunday. Modern manse available Nov. 1st. Contact Wm. R. Lokier, Scandia, Alta.

SANGSTER Memorial Pastoral Charge in Sherbrooke, Quebec, will be vacant June 30th. Interested ministers please write to A. H. Noble, P.O. Box 954, Lennoxville, Que.

SOUTH BUXTON Pastoral Charge of Kent Presbytery, requires a minister from July 1st. Fully furnished manse, salary $4,000.00, travel included. Interested ministers please write or phone Francis Pease, Merlin, Ontario, R. R. 2. Phone Orchard 6-2891.

5. CHOIR PERSONNEL

ORGANIST-CHOIRLEADER required for Trinity United Church, Kirkland Lake. Duties to commence September 1st. Choir approximately 30. Above average salary. Excellent opportunities for private classes in piano, organ and voice. If interested communicate with Miss Hazel Grimmon, Secretary Music Committee, Trinity United Church, Kirkland Lake, Ontario.

ORGANIST and Choir Director required, Central United, Sarnia, August 1st. Three-manual Casavant Organ. State experience, qualifications, salary requirement, c/o Box 175, Sarnia, Ontario.

ORGANIST only—required for St. Andrew's River Heights United Church, Winnipeg. New modern 3-manual Casavant organ being installed this summer. Duties to commence September 1st. Applicants give age, qualifications and salary anticipated, and forward application: Attention Chairman Music Committee, St. Andrew's River Heights United Church, Kingsway and Oak Sts., Winnipeg 9, Man.

ORGANIST, Choir Leader required—one Sunday service only each week. Kindly call Toronto LE. 5-6537.

WANTED — Organist and Choir Director — St. Andrew's United Church, Sault Ste. Marie, Ont. Salary above average. Duties to commence August 1st, 1958. Interested parties apply to the Church Office, stating qualifications and experience.

5 CHOIR PERSONNEL—Continued

WANTED—Organist and Choirmaster for Sydenham Street United Church, Kingston, Ontario. Duties to commence on or about September 1958. 3-manual Casavant organ; senior, intermediate and junior choirs. Present organist leaving to accept a university teaching fellowship, has large private class of pupils. Address communications: John W. McCallum, Chairman of Music Committee, 5 Annandale Court, Kingston, Ontario.

6. ASSISTANT MINISTERS WANTED

AN Assistant Minister, whose chief responsibility will be as Director of Religious Education, is needed by High Park Avenue United Church, Toronto. Harold M. Cook, Chairman, Pastoral Relations Committee, 81 Elsfield Road, Toronto

QUEEN MARY Road United Church, Montreal Presbytery, requires an assistant minister — pastoral and youth guidance work with some preaching opportunities. Adequate salary with allowance for rent and car. Write with full particulars: Mr. E. H. Hayes, Queen Mary Road United Church, 13 Finchley Road, Montreal 29, Que.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH SIGNS

CHANGEABLE letters, Gold Leaf Signs—Interior and Exterior. Write for catalogue. G. Warden Ltd., 614 First St., S. S. 2, London, Ont.

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DESIGNS and estimating free. The Colonial Lighting Co., Box 192, Port Colborne, Ont.

WANTED—Comfortable church pews, preferably Ash—five 11 ft. length and seven 6 ft. — Sauble Beach Community Church. Contact Sec.-Treasurer, Mrs. A. B. Samells, Sauble Beach, Ont.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave Street, Winnipeg.

7A. STAINED GLASS

DESIGNER in Stained Glass. Estimates on request. S. Norris, 28 Rosehill Ave., Toronto.

8. ORGANS, MUSICAL INSTRUMENTS

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8A. STAMPS

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9. ARTICLES FOR SALE

LIBERAL cash discounts to church organizations on carbon paper, typewriter ribbons and clipless paper fasteners. Free circulars. Carbon Paper Specialists, 37 Cortland, Toronto 12.

STACKING and Folding Chairs — Tables. H. Freeman & Co., 163 Times Road, Toronto

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10. ARTICLES WANTED

WANTED—Black Choir Gowns, Collars and Hats by Rothwell Acres United Church. Please contact Mr. Kent, 1 Fairhaven Way, Ottawa, Ont.

11. RESORTS, TOURIST ACCOMMODATION

BAYCREST Lodge — Bay of Quinte south of Belleville—an informal friendly camp—no dressing up. Enjoy a quiet week or two without all meals to cook. Fine boats and cruiser—steak fries, excellent fishing—no sand—no climbing—no housekeeping. Folder. Demorestville, Ontario — phone Picton 1035W2.

CLIPSHAM LODGE, Sparrow Lake, Muskoka. Modern cabin resort equipped with all conveniences and recreational facilities. Safe bathing, fishing, home-cooking, boats. Folder on request. Stan Clipsham, Kilworthy, Ontario.

COTTAGE for rent from August 16. Papineau Lake near Bancroft, sleeps six—sandy beach, electricity. H. E. Moorhouse, 285 Dundas Street, Woodstock, Ontario.

GLENROY LODGE, Hall's Lake, Haliburton Highlands. Friendly hospitality, finest home cooked meals — modern conveniences. Open May 15th to Thanksgiving. Special rates for church groups June and September. Elsie and Allen Burse, R. R. 2, Minden, Ontario.

TOURIST ACCOMMODATION—Continued

KEVIEW HOUSE, an A.T.R.O. Resort, Lake Simcoe's fine family resort on South Shore. s May 16th. Jackson's Point. Phone Sutton Accommodation for group gatherings solicited.

NISTER'S comfortable 3-bedroom lakeside cottage, stone fireplace, screened veranda, beach, unusual privacy, near Parry Sound. lable July 1-18th; August 9-30th. Snapshots. 295, Guelph.

KE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cot-s, electricity, boats, motors. Warren Lawrence, Bay, Ontario.

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IET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, house-ing if desired; four doors from Champlain Park. s: day, week or longer, reduced to June 21st after September 1st. E. McKean, 258 Bay St., ia, Ontario. Phone F.A. 5-5863.

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OPPORTUNITIES

IRLS—17½ years, with Grade X—may apply for September class of one year nurse's training to Canadian Mothercraft Hospital, 49 Clarendon e., Toronto.

PEOPLE AND PLACES

(*Continued from page 28*)

Deputy, **Lt. Col. Marvin J. D. Carson,** goes as Command Chaplain (Protestant) to Headquarters, Western Command, Edmonton, Alberta.

Four Are Chosen

As we go to press, British Columbia, Saskatchewan, Toronto and Hamilton Conferences have selected Presidents: **Rev. E. H. Birdsall,** Vancouver, was the B.C. Conference choice; **Rev. E. S. Dixon,** Indian Head, was elected by Saskatchewan Conference; Hamilton chose **Rev. Earl Lautenslager, D.D.,** Sudbury, and Toronto named **Rev. Stephen Mathers, D.D.,** Scarboro, Ont., for the office.

Canadians to Japan

Dr. Alvin Cooper, Associate Secretary, Board of Christian Education, has announced that more than 4,000 delegates will be in Tokyo, Japan, for the World Convention on Christian Education, August 6th - 13th, to which the United Church is sending 96 delegates. Three members of the group, Dr. William Clarke, Principal of the Prairie Christian Training Centre, Rev. Wilbur Howard, Associate Editor, Sunday School Publications, and Professor George Tuttle, Union College, British Columbia, have been appointed to attend a conference Institute at Nishinomiya, July 19th-August 1st, which Miss Harriet Christie, Principal of the United Church Training School, will also attend representing the Canadian Y.W.C.A. and the S.C.M.

Ministers, Widows Pass

Rev. J. M. Murchison, Foxwarren, Man., died on May 8th. He was in military service for a number of years and held several charges in the western conferences retiring in 1936. On May 18th at Winnipeg, **Rev. George W. Hinds** died. Received in 1914 his charges were mainly in the Manitoba Conference. He retired in 1942. **Rev. John H. Osterhout** died on May 16th in Ottawa. Received in 1903, his work was almost entirely in the central conferences. He retired in 1938. **Rev. William Wainwright** died in Edmonton, Alberta, on May 17th. Ordained in 1918, he served Hargrave, Man., from July 1931 until he retired in 1934. **Rev. G. M. Phillips,** Haney, B.C., died on May 21st. He was ordained in 1913, served in Ontario before going to western Canada, where he held charges until his retirement in 1940. **Gertrude,** wife of the late Rev. Arthur Barner, died in Vancouver, May 16th; **Annie L.,** wife of the late Rev. Herbert W. Foley, at Bowmanville, May 15th.

Church at the Fair

"Who will go to Church at a World's Fair"? The answer to that question was given in Brussels by more than 700 Protestants who went to church on the first Sunday. Scores were turned away from the dedication of the Pavilion which was "dedicated by God's people in the midst of the Brussels International Exposition for the only purpose of manifesting and proclaiming in the world today the presence and the love of God." Pastor Pieter Fagel, in his sermon, stated: "Our most important reason for being here is that we have a message for everybody and when millions of people come to a definite place, the Church has to be there."

Publishing House Notes

Protestant-Roman Catholic Relations

OUR latest edition to the growing list of books and pamphlets on Protestant-Roman Catholic relations is a paper covered booklet of 68 pages (50 cents) entitled *Thinking of Rome? Think Twice!* written by an Anglican layman, H. R. Alley of Toronto.

This is a factual account of a number of Roman Catholic statements supporting the faith of that church, which the author finds to be historically inaccurate. He bases his conclusions on acknowledged records quoted throughout the book and in appendices. This is persuasion of the highest order — the persuasion of facts. Ministers and teachers and *many* readers will profit by the instruction of this little book.

The Book Steward.

Dates to Remember

Summer Course in Religion, University of Western Ontario, June 16 - 20, 1958. Special lecturer, Dr. William E. Hordern, Associate Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Ill.; his subject "Theological Language and the Problem of Communicating the Faith."

Portrait Wanted

The Rev. Ray McCleary is gathering portraits for the Chapel of Remembrance in the new Woodgreen Church, Toronto. Anyone knowing of a portrait of the Rev. John Carroll who built the first Woodgreen church, contact Dr. McCleary, Woodgreen Church, Queen St. E., Toronto, Ontario.

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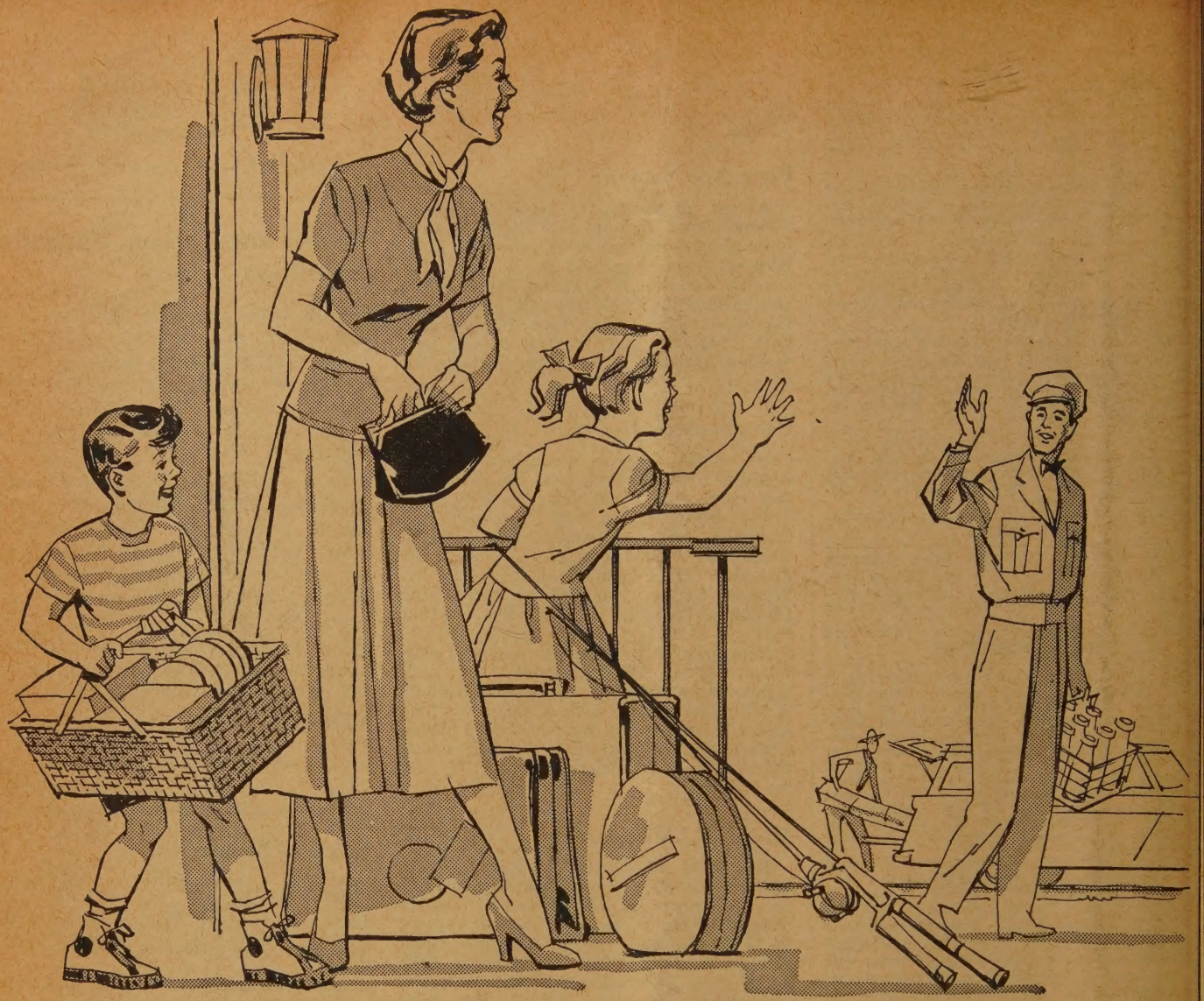

Before you tell your milkman

...tell your CHURCH!

Before you take the vacation trail, you'll be sure to remember the MATERIAL things . . . like telling the milkman not to call for two weeks . . . cancelling newspaper delivery . . . notifying the postman and turning off the gas stove.

But, isn't it more essential to tell your CHURCH that it may count on your support, even though you are absent in person for a week or two?

Undoubtedly, wherever you go, you'll attend Divine Service, perhaps at a lakeside church, perhaps deep in the country where clover-laden breezes mingle with the familiar hymns.

But your home church still must carry on . . . still must meet expenses and be ready to welcome you home from holidayland!

WELLS ORGANIZATIONS OF CANADA, LIMITED suggests that you assure your Church Officials of your continued support. Even though you may be absent in person, be with them in Christian Fellowship and fulfil your pledged obligations . . .

You'll have a happier holiday!